

GIITAA
A SANSKRIT-ENGLISH BRIDGE

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GIITAA

A SAMSKRIT-ENGLISH BRIDGE

WITH THE BARRIERS REMOVED

By

ADELTAA SIITAA DEVII

PREFACE

BY DR. C KUNHAN RAJA

FOREWORD

BY SRI HARINDRANATH CHATTOPADHYAYA

ADYAR, MADRAS 20, INDIA

1955

DEDICATE
TO ALL FELLOW-SEEKERS FOR THE LIGHT

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ADELTAA SITADEVII
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THE BRIDGE THREEFOLD

I. The Samskrit Text in Devanaagari.

II. The Samskrit Text in Roman, giving both words and metre.

III. An exact-order flowing word-for-word English translation and all in clear type for those whose eyes see the inner more distinctly than the outer.

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Through the Three-fold Interlinear Bridge, the Gutaa lover will soon be able to read his beloved Scripture either in flowing English, or, best of all, in the Samskrit text itself which is so meaningful that no one translation can encompass it.

Both the person who desires to know Samskrit and the one who wishes to know English will benefit by traversing the bridge, and even the Gutaa-knower will benefit by crossing the Bridge to the words so loved by him, for a knower of Gutaa always appreciates a new angle of vision through which he may gaze at the supernal beauty that shines forth and rings out from THE SONG OF THE LORD.

THE LORD'S SONG

"The Bhagavad Gita has in it both doctrine, that is, metaphysical statements, and highly practical ethical teaching, closely correlated. It is spoken of as the scripture of Yoga, which means union with the Divine or means to such union. But there is so much in it of the nature of the Logos and His place, quality and functions, that it might well be called the scripture of the Logos. . . . Again and again Sri Krishna speaks of Himself as the Supreme Goal. But the goal is within. It is union with the Logos." The attitude of one who has reached this inner union is one of "friendliness to *all*, of looking upon the high and the low equally, of being unaffected by circumstances—success and defeat, honor and dishonor, and so forth, and of the entire concentration on the Law, the Truth and the Way that is within."

—N. SRI RAM

(from "*The Theosophist*" of May 1954)

"The Gita is the song of Life's Eternal Meaning from the beginning of life right up to life's fruition. . . . It has a meaning for Arjuna and we are all of us Arjunas. . . . The glory of it is that each one of us can find what he needs therein, no matter what his way, his temperament, his setting may be in the world or in any part of the world. He can find in the *Bhagavad Gita* a note appropriate to him with which he should synchronize in order that he may fulfil himself. . . . Since the Song of the Lord was given then for all eternity it is given for today no less. It belongs to today. Those who desire to face the world-crisis, to understand the world-crisis, and to act reverently in the world-crisis, as we have it today, can never do better than to hear the Song of the Lord again.

"I would urge all who wish to understand The Bhagavad Gita not to read it with the mind but to hear it." It is wonderful to hear a great Sanskrit scholar "singing the Song of the Lord . . . the

pure and glorious truth that we need so much today. No school is to my mind a school of any deep value where the Song of the Lord cannot be heard through the lips of a real devotee of Shri Krishna. . . . I am imprisoned by the fact that I have little knowledge of Sanskrit, so *The Bhagavad Gita* must remain to me very largely a sealed book from the standpoint of direct contact. But even the indirect contact is marvellous. . . . Even in the West where Sanskrit may not be known in the lower forms of consciousness, the Song of the Lord would draw together the peoples of the earth and cause them to know their Brotherhood and Unity."

—GEORGE S ARUNDALE

"*Adventures in Theosophy*"

"The little scripture, the *Bhagavad Gita*, is intensely fascinating at almost any period of one's life . . . The marvel of it is that its gospel has united all the sects and philosophies of Hinduism since the time the book was composed. It is, I think we may say, the one book which is revered by everyone in India, because it is a book that unites. . . . It is a striking fact that almost anywhere in India, even today, one can find an audience for a Gita discourse. . . . The Gita has been translated into many languages . . . and naturally it is a great gospel of inspiration especially to Theosophists in all these many lands. . . . Gita has for them a message of pure *bhakti*, but naturally the Christian Theosophist takes it as the purest *bhakti* to his Lord and Master, Jesus Christ. . . . The Gita, then, has a universal message . . . for . . . wherever there is any kind of *bhakti* poured towards Divinity from any star, the end of that *bhakti* must be the same, that is, that all come to the One. . . . The Bhagavad Gita (is) full of a message for all religions and all mankind. . . . It is the Song of a great Singer who patiently waits to achieve a perfect universe out of the present imperfect one. He has a Plan and is waiting till each can and will listen to His Song and sing with Him, but also work with Him."

—C. JINARAJADASA

in "*Discourses on Bhagavad Gita*"

" Among the priceless teachings that may be found in the great Hindu poem of the *Mahabharata* there is none so rare and precious as this, 'The Lord's Song' . . . How many troubled hearts has it quieted and strengthened, how many weary souls has it led to Him.

" That the spiritual man need not be a recluse, that union with the divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside us but within us—such is the central lesson of the *Bhagavad Gita* . . .

" Arjuna becomes the type of the struggling soul of the disciple and Shri Krishna is the Logos of the soul. Thus the teaching of the ancient battle-field gives guidance in all later days, and trains the aspiring soul in treading the steep and thorny path that leads to peace. To all such souls in East and West come these divine lessons, for the path is one, though it has many names, and all souls seek the same goal, though they may not realise their unity" . .

—ANNIE BESANT

(Preface to *The Bhagavad Gita*)

FOREWORD

THERE have been several attempts to translate the Gita in the past. Here we have one more—the latest in that direction. I have read through Sūtaa Devī's rendering and come to the conclusion that it is the first time that a faithful translation, word-for-word, phrase-by-phrase, has been achieved. While yet being more, far more than *just* a faithful translation, I make bold to say that the present work verges on a masterpiece. With significant spelling of words which is in itself original, these words present by their very look images corresponding to the original images of the Sanskrit words from which they are drawn. The sentences take on the dimensions of true vision and resound with the metrical music of the interior realms wherein ancestral consciousness seems to rise and fall with a rhythm of billows.

I have no doubt that this translation which is now being released to the world will go a great way towards a more inward and intuitive understanding of a work which defies time, and looks upon the passing of ages with contempt.

I wish Sūtaa Devī's *Gūtaa* in English the triumphant success it richly deserves, accompanied by the gratefulness of those who may read it in the future.

—HARINDRANATH CHATTOPADHYAYA

"A good translation should resemble a plaster cast, the English being plaqué upon the original, so as to reproduce its exact form."

—JOHN ADDINGTON SYMONDS

PREFACE

THIS is a new edition with a translation into English of the Bhagavad Gita that is now being introduced to the world. There have been editions and editions and translations and translations into English previously for this small work, and there is practically no language into which there has not been such a translation. But the present edition and the present translation are new in every sense of the word. The plan too is quite new

Here the text is printed in the Devanagari script and also in the Roman script and there is also the translation into English, line by line, for all the seven hundred verses that constitute the Gita. The plan of transliterating the text in Roman is an original one, quite the invention of the author. There is the popular scheme of transliteration in which the short and long vowels are not distinguished and the dental and the cerebral sounds too are not shown by distinct symbols. The different sibilant sounds too suffer from the same defect. There is the scheme adopted by the International Congress of Orientalists, which is very technical and which requires types and diacritical marks not available either in the ordinary printing firms or on typewriters. In the present scheme both the defects are remedied. Compound words and euphonic combinations, so profuse in Samskrit, are split up. The whole scheme has been explained in the Introduction.

The Samskrit sound system is not at all complex ; it is quite simple, and the Roman script, primarily planned for representing Latin sounds, is fairly adequate for the Samskrit sounds too, except for a very few ones. The

long vowel, usually represented by a horizontal line above, is here represented by doubling it. "R" is a vowel between two consonants and a consonant with a vowel near it. The guttural and palatal nasals are determined by their position in so far as they appear only near another guttural or palatal sound respectively and need no special symbol. Cerebrals, usually represented by a dot below, are here indicated by a horizontal line below which becomes italics in print. The palatal nasal is indicated by a comma after it above the line (the apostrophe). This is the general plan. It is simple, adequate and free from confusion and works well.

In the matter of the translation, the usual practice has been to represent a whole idea as a unit in the language with its own syntactical order, ignoring the order of words in the original completely. Here the translation, just like the transliteration, has been given below each word in the original, so that the translation in the English language retains the Samskrit order of the words. At first this may seem a rather queer way of translating. But when one reads through the translation, it will be found that it is quite natural and intelligible. After all, the idea arises in one's mind as a single unit, and there cannot be any considerable variation in the order in which the component parts of that unitary idea appear in any languages. Whether the qualifying word precedes or follows the word qualified, whether the verb comes at the end or in the middle, when one gets all the component parts together, one gets the whole idea quite clearly. Even in English, there are certain liberties taken in metrical pieces that are not permitted in prose pieces, and this shift in the order creates no difficulty

at all. Why should there be anything that has to be discarded as unnatural in the matter of a translation if some such liberty is taken by the translator?

One must realize that the order of the component ideas forming a unitary idea has a great importance in correctly grasping the full significance of a passage. Though one is reading a translation, one must understand the full content of the original, and the sequence is a significant element in that content. It is only such an understanding that can be correctly called the true understanding of the original through the translation. Unless the original is understood, the text has not been understood. The purpose of a translation is to enable the reader to understand the original, fully and correctly. Such an understanding of both the sounds and the meanings of the original has not been provided for in any previous edition or translation.

Many problems have been raised in relation to the Gītaa. Is this text the real Gītaa or was there an original Gītaa to which there have been accretions? If that is the case, what is the original Gītaa and what are such accretions? Was the Gītaa an independent text which was later interpolated into the text of the Mahaabhaarata or did it form an element in the original texture of the Mahaabhaarata? What exactly is it that is taught in the Gītaa? There have been various answers to such questions.

Every one must read the Gītaa with a receptive mind without any bias, without any preconceived notions. The mind of different individuals will react differently to such a text, and the response in the mind of each determines the answer to such questions. No

question is finally answered by any one, and no one is bound by the answers given by others. The real value of the Gītāa to any one lies in the nature of the reaction to the stimulus that the text gives. For such an experience of the real nature and real content of the text, it is necessary that there must be an edition from which one can have a correct impression of the text, without the taint of the personal views and bias of the translator or editor. The attempt here is to present the text without any coloured glasses in between; the usual translations operate like a coloured glass which changes the true tinge of the original. In this translation, there is given the accurate English word for every word in the original Samskrit text in the same order.

I have myself some experience in rendering Samskrit texts into the English language and I have always felt that the true meaning of the original becomes clear to the extent of the fidelity of the translation to the original text both in the matter of words and also of order; I have in all cases preferred such fidelity to the observance of the rules of syntax in English. My own experience has been that there is no real case where I had to make such a choice and, the Samskrit original and the English language have always lent themselves to such a very faithful rendering.

The book bore the title of "A Bridge to Gītāa"; but I introduce it as the Gītāa itself in English and I recommend the edition with the translation to all those who want to read and understand the original Gītāa without the disturbance of the personal element of the editor and translator.

C. KUNHAN RAJA

INTRODUCTION

THE GENESIS OF THE GIITAA BRIDGE

And an Explanation of its Makeup

WHEN one views the many translations of "Giitaa," made by the greatest of Samskrit scholars both of the East and the West, one may very well ask the obvious question: "Why another translation of 'Giitaa'?" Because there was need for a very simple translation for the student or devotee who yearned to read "Giitaa" in the original Samskrit but was unable perchance even to master the reading of the long blocks of Samskrit Devanaagari, so as to split these up into their component words and then bring them back together again in rhythmic poetic smoothness. Such a student found it difficult to understand and correlate even the Samskrit texts with the English translations, because the latter were always transposed into another word order. There was need also for the Pandit who knew Samskrit well but only a little English to have an English translation that he in turn could correlate directly with his beloved text in the true Samskrit poetic order, thus enabling him to enrich his knowledge of English. Only about three percent of our Indian peoples really know Samskrit, though perhaps the majority of us would like to read our sacred Scriptures in the original. Many of those who have not yet mastered the language attempt to read one or more chapters of "Giitaa" daily in Samskrit and are striving

to increase their reading power. To help all so placed this work was undertaken—hence another translation of “Gītāa.”

THE METHOD OF TRANSLATION

While this translation in no way endeavours to take the place of the many exquisitely beautiful and scholarly English renditions of the Holy Song available to those who would read, and the student is urged to read as many different translations as he can obtain for perusal, still there are certain unique features in the present translation :

By following the exact Samskrit order one learns to think in Samskrit rhythm, first in English and later in Samskrit itself. So long as one translates any language out of its natural order to understand it, one can never read fluently in it nor “think” in it. As for English, our poets have proved to us that order may be anything in English. Why need we attempt to put poetic rhythmic Samskrit into dull English prose, when we have the entire field of poetic expression to aid us? Are we afraid of the verb at the end of the sentence? Note the following from Browning’s “Rabbi Ben Ezra” :

“Not that amassing flowers youth sighed : ‘which rose make ours, which lily leave, and then as best recall?’; not that admiring stars it yearned, ‘nor Jove nor Mars, mine be some figured flame that blends, transcends them all,’—not for such hopes and fears annulling youth’s brief years, *do I remonstrate.*” Was there anything more like Samskrit poetry than the order of the above? The same is true of our conversation. We talk what we think in the order the words come to our mind and are seldom misunderstood.

So only in the rarest cases is a word transposed, and in all such places the transposed word and its transliteration are

starred and shown standing alone, the transposition in parenthesis. The parentheses always indicate a meaning implied in the text itself, or a word bodily transferred. "Is" in Indian languages must often be understood, "Where he?" standing for "Where is he?" The definite article must always be supplied, for it is absent in Samskrit and other Indian languages.

Square brackets stand for those sparingly inserted words that aid in making the meaning clear, but have been inserted by the translator. It is always the custom in the Bible and other Oriental Scriptures that such words be inserted, but they are clearly to be understood as not part of the text and are to be disregarded entirely, if desired, by the reader. Save for those explanatory notes, especially where persons are mentioned, there is nothing in the way of commentary herein. "Aatmaa" is uniformly translated as "Self" or "self" and where the reader differs in his opinion as to the capitalization he is quite at liberty to change. This translator will not dare to suggest that in one context the Lord must have meant "mind," in another "soul" in another "heart" etc. Or that by "yoga" herein uniformly translated by "at-one-ment" the Lord meant "karma" in one place or "bhakti" in another. Let each reader judge for himself the Lord's meaning. Who dare interpret Him save with the greatest reticence? For example, almost universally, in XII. 10 "mat-karma-paramo bhava" is translated "Be intent on My service," instead of the cryptic literal "My Work Supreme do thou become." Yet until one has literally *become* His Work, one cannot do it. It is so rightly said, "One cannot tread the Path until one has become it."

Wherever an epithet of address is given, as for example, "Paartha," "Parantapa," etc., these are always translated, as

undoubtedly Krishna wished to call out in Arjuna the special quality of the name where used.

Where two different meanings are apropos, these are usually given in a phrase or compound word, as, for example, "dravya" or "object-possession." A whole phrase is needed to translate the one word "tapas" from the root meaning "to burn." It originally meant an act of strong and burning self-discipline, as, for example, sitting with a fire to the North, South, East, and West, with the sun blazing overhead. Always tapas was performed with an end, a definite purpose to gain—usually to win a boon from the Agents of the Divine. "Austerity" as a translation offends the ear of English-speaking natives, since it is usually applied to a harsh and severe self-righteous man who frowns upon his fellows while a tapasvī might be a most kindly man to all around him. "Asceticism" in its root is very applicable since it came from the Greek word meaning to exercise for self-discipline. But that one word alone does not convey the burning or fiery element of "tapas" and the strong resolve back of the tapas. So the word "tapas" is herein translated as "fiery purposeful asceticism" and those who after a few readings grow tired of this phrase may skip it, as the translator hopes they will, and read directly only the one Samskrit word "tapas" which so aptly says it all. Likewise with "Deva" as "Shining Divinity" and not "God." "Sura" is *the* word to be translated as "a God."

A negative is always translated as NOT its positive rather than as its Positive's opposite. Good and Non-Good are definitely not Good and Evil and Samskrit has a word for Evil as well as for Non-Good. Similarly with Success and Non-Success, Victory and Non-Victory, etc. The unsuccessful may not be a failure. The unvictorious may not be a defeat.

Let us maintain the Samskrit accuracy even if we have to coin a not usually used English word to meet our needs.

But English itself is very adaptable to our ends. We can make compounds in English almost as easily as we do in Samskrit and we have our possessive with the apostrophe which obviates the need for the use of the preposition "of." We can say "the God-intoxicated man," "the Gold-desirer," just as it is said in the direct Samskrit and we need not descend to such phrases as "the man who is God-intoxicated," or "the man who desires gold." An example is to be found in XI-17. "Diademmed with mace, discus, too, splendrous mass everywhere flaming, I see Thee, dazzling to be seen from everywhere, a flaming Fire-Sun-Glory immeasurable."

English is also rich in precise synonyms. Why need we use the one word "sin" to render the following Samskrit words—"wrong-doing," "black-mire," "crookedness," "fault," "going astray," "blemish," "stain"? Why need we translate "loka samgraha" as "the world's welfare" or "protection" when literally it means the "bringing together of the world"—its greatest present need—and "consolidation" or even "solidarity" would be much more apt?

S'rî Krishna uses at times strong words and no attempt has been made to soften or water these words down. If a word means "filth" or "mire" it is not translated as "stain." There is no equivalent for the old English biblical word "belly," since "abdomen," a medical term, means the lower portion of that region and "stomach" is an internal organ and certainly it is not the "bosom" as "udara" is sometimes rendered. If "klaebya" means "a eunuch's nature," it is probably a sly dig at Arjuna's year in skirts and if translated as "weakness," the nuance is lost. If "prahasanniva" means "laughing heartily, teasing as it were," how can it be

translated as "with a half-smile?" Or "as about to smile,"? The "iva" only modifies the mocking element of the "prahasan." Why should not the Lord of all, He who creates the world with His sport or *lilaa*, not have a laughing nature?

Every picture, where noted, has been preserved. "Kuuta-stha" as "anvil-fixed on a peak" gives both pictures. "Aatataayinahh" as "those whose bows are stretched out to kill" means more than "desperadoes." When Arjuna is positively breathless after the Supreme Vision, it is more expressive that He "caused to breathe freely anew . . . the terrified one" rather than that He merely "consoled" Arjuna, the usual translation (XI. 50). A picture, as the Chinese say, is worth a thousand words.

The most fundamental meaning, as shown usually by the verb root itself, is used, if at all applicable, and usually it is far more applicable than the later derived meanings. The English word is chosen which in its fundamental meaning corresponds most closely to the Samskrit fundamental meaning. For example, the word "glory" comes from a root meaning "fame" or an "object of pride." So "glorious" is not such an apt word to use in translating the many Samskrit words meaning "shining." Better would be such words as "shining, brillhance, splendour, brightness," etc. "Brightness" comes directly from the Samskrit "braaj" meaning "to shine" and all the other words come from roots meaning "to shine," though not all from Samskrit itself.

Where two meanings could be equally held, an attempt is made to give both. Note: I. 10, I. 21, I. 24, II. 5, X. 42, etc., though what mere human being could ever exhaust the rich hidden meanings of our Lord's Song? For example in the last verse of the Tenth Chapter we have the line, "vistabhya'aham-idam krtsnam eka'ams'ena sthito jagat."

Since "jagat" can be either nominative or objective case, it can be in apposition either with "idam krtśnam," the usual interpretation, or with "aham . . . sthito." If we accept the classical meaning of "jagat" as simply "world" or "universe" we will immediately place it in apposition with "idam krtśnam" and translate it in the traditional way: "Having established—I—this whole (world or universe) with one portion [of myself] I remain (world)." But let us take its primary more epic meaning. "Jagat" is derived from the intensive of "gam" "to go, to pulsate (as when we say 'the watch goes')." Monier Williams gives it as "all that is living and moving" as contrasted with that which is lifeless and still. The later meaning of "universe" or "world" is only derived. Besides the fact that it is the earlier meaning, another important factor is that the Lord who is a true Poet puts the word last, thus making it the last word in a most important Discourse in which He has been enumerating His greatnesses in preparing Arjuna for the Supreme Sight of His Glory. Is it not likely, therefore, to presume that he would leave Arjuna with a word that would move him to the depths instead of a word that has been already used in the forepart of the line and is thus thrust with meaning exhausted at the end merely for rhythm? The unorthodox or rather unusual translation reads: "Having established—I—this whole with one portion [of Myself] (I) remain fixed—(I) the Motionful Pulsating Life-World." So beyond even all that can be considered as "wholeness" as we know it, there is the Lord who is ultimate Motionful Life which knows even itself not, and yet is stable and always firm seated (sthito).

It is good to stretch our consciousnesses at times out of the narrow limits of the usual, especially if, in so doing, we are getting nearer the fundamental roots and substrata of real

essences of truth. So the translator asks the learned to forgive the unusual unless it deviates from provable truth, and no greater favour can be done than to call immediate attention to any grammatical error or direct mistranslation that may have crept in and has remained overlooked.

THE SCHEME OF THE TRANSLITERATION

There is a modern tendency among scholars to break up the long Samskrit blocks into phrases and even words, so that the meaning may be more readily discernable to the student. But here we have the danger of losing the rhythm and thus failing to gain the smooth beauty of the Samskrit cadences. To separate "ca" and "aham" and not show they are to be pronounced as "caaham" may give us better the sense of the words but thereby we lose the rhythm. So in this transliteration we use an inverted full-stop (') as a "sandhi" or elision sign to indicate that what is on the left-hand side of the mark must be pulled into the right-hand side and pronounced as one. Therefore, the above will be shown as "ca'aham." It will readily be seen under these circumstances we must transliterate the sound of "eye" as in the first personal pronoun singular "I" as "ae," since in both Samskrit and Latin it is recognized that "a" plus "e" equals "ae," "NOT" "ai." Likewise "a" plus "o" equals "ao" as in "owl." We, therefore, must modify the Samskrit transliteration commonly in vogue of "ai" and "au" as equivalents for the above sounds, since in Samskrit "a" plus "i" equals the same sounds as we find in the English words "main, strain, rain, gain," etc. In fact the only common word in English which gives any other sound to "ai" is the word "aisle" which used to be spelled "ael" and later when it became mixed up

with the word "isle" received this confused transliteration. In the same way the combination "au" must equal (as it does in Samskrit and in French) the equivalent of "o" as in "A·UM," the sacred word, so correctly transliterated as "OM." So we have the following transliteration¹ for our vowels which enables us to join them together between words and still retain their correct sound values.

अ	आ	इ	ई	उ	ऊ	ऋ	ॠ
a	aa	i	ii	u	uu	r	rr
ए	ऐ	ओ	औ	.	:		
e (or) a'i	ae	o (or) a'u	a'o	m	bh		

The vowels with a consonant :

क	का	कि	की	कु	कू	कृ	कृ
ka	kaa	ki	kii	ku	kuu	kr	krr
के	कै	को	कौ	कं	कः		
ke or ka'i	kae	ko or ka'u	kao	kam	kabh		

It will be noted above that no special marking is given to distinguish the vowel sound of "r" and "rr" from the consonantal sound, because always when this sound is used as a vowel, no other vowel precedes or follows it. The moment this occurs, by the laws of sandhi or elision, the vowel "r" becomes a mere consonantal "r," so it can never be mistaken. As the anusvaara "m" has a slightly nasal sound and different intonation than the ordinary "m" and takes its colour from the consonant following, it is shown in italics when in the

¹ Note; Herein is given only that transliteration which is needed for Samskrit. The complete scheme is given in Supplement One to "Language: Barrier or Bridge," Adyar Library Publication, which gives a Transliteration without Diacritical Marks for all languages spoken in India today, including English, French, Dutch, etc,

body of a word as in the word "Samskrt" itself. The visarga (:) is a faint echo and if wrongly overaccented immediately becomes a "h", so it is shown by the double "hh" which suggests the echo idea. But as it assumes a slightly guttural character before "k," "kh" etc. this is shown by an italicized "h." Before "p" etc. it becomes "f." The Sandhi mark (') after a vowel of a separated word indicates a dropped visarga. "O." = an original "ahh."

As the Samskrit "e" and "o" are neither as long nor as short as the South Indian languages which have both, no special markings are given, but it may be noted that these sounds are neither very long nor very short in Samskrit. As for consonantal transliteration, that so long in use in the Oriental scheme has been adopted, save that a line under in handwriting which becomes italics in print is used in place of a dot under, and the apostrophe mark (') for those high sounds in "S'iva" and "J'n'aana" instead of the usual "s" and "ñ" therein utilized, as the idea of this transliteration is to eliminate all marks not found in the ordinary printing press.

So the complete consonantal alphabet is as follows:

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ
(1) ka	kha	ga	gha	nga	(2) ca	cha	ja	jha	n'a
ट	ठ	ड	ढ	ण	त	थ	द	ध	न
(3) ta	tha	da	dha	na	(4) ta	tha	da	dha	na
प	फ	ब	भ	म	य	र	ल	व	
(5) pa	pha	ba	bha	ma	(6) ya	ra	la	va	
					श	ष	स	ह	क्ष
					(7) s'a	sa	sa	ha	ksa

Note that "n" before class one consonants will not need to show the silent "g", as automatically this becomes the "n"

we know in "sung." In the same way "n" before class two consonants will not need to have the special marking of "n'", because automatically it will have the same sound as in "inch."

In the elision of consonants we have to observe again that the second consonant (or vowel) on the right hand side of the sandhi mark pulls the first consonant into itself, and causes it to become assimilable. It does the same in English but we do not change our orthography thereby. But the Samskrit scholars of old were realists and wrote what they said. For example there are two types of consonants—those which can be whispered and those which can only be hummed. "k, kh, c, ch, t, th, p, ph, s', s, s (in Samskrit the pairs for the last three are not used). Now the others pair up with the hummable consonants "g, gh, j, jh, ḍ, ḍh, d, dh, b, bh." It is a well-known law of phonetics that we cannot say a "s" before "ḍ" quickly. It immediately becomes a "z" in the process, because both the latter are hummables. In the same way when "t" precedes any of the hummables, it immediately changes to "d" and even before a vowel it does the same thing. Likewise it changes to an "n" before another nasal. And it is well known that the higher more powerful "c" and "j" will swallow "t" entirely and convert it into "c" or "j", as will even the palatal "t" and "d". So the student is not to be surprised when he finds that "t'c" has become "cc", "t't" "tt", "t's" changes to "cch", "t'g" to "dg", "t'j" to "jj", "t'd" to "dd", "t'b" to "db", and "t'n" to "nn", "t'm" to "nm". In the same manner "t" will change to "ḍ" before the hummables and to "n" before "n" and "m".

"K" also will become "g" before a vowel or the hummables and even its own nasal "ng" before "m". "S" will become "s'" before "c" and often does this combination

occur. But the student need not worry about all these changes which, as given here, sound so very confusing. If he is inclined to go into the subject deeply any good Samskrit grammar will enlighten him, such as that written by Monier Williams, Arthur MacDonnell, etc. Let him rather learn from the chart what each Devanaagari letter stands for and each time he sees the sandhi mark (') compare the transliteration with the Devanaagari and in a few weeks' time he himself will begin to anticipate and look forward to the changes as easy ways of saying what otherwise would be difficult to pronounce. Also let him pronounce all such united sounds swiftly and he himself will begin to recognize what the "elision" really means and why the changes.

HINTS ON THE LEARNING OF THE DEVANAAGARI SKRIPT

Since there are even some Samskrit scholars in the West who read in preference Samskrit in transliterations, and since there are millions of people in India itself who do not but would like to know Devanaagari, the following may be useful : It is easiest to learn a new skript by noting the likenesses between the letters. Start by comparing the square-boxed "ma" म, the "bha" भ that looks so much like it, only it is just slightly open at the top (and sometimes in print this becomes closed), and the "sa" स which is another square box but has a foot pointing to the right from the left-hand lower corner of the box.

Now first let us understand what that right-hand vertical down-pointing line means that we see in practically every consonant with only a few exceptions. We might call that our "a" line, for when we want to omit the "a" from the letter in the middle of a word we usually omit that last vertical line.

When we want to make an "aa" of it we add another vertical line. When we want to stop the "a" off at the end of a word we make a little down-pointing diagonal, usually at the end of the vertical line, or if there is none, then under the letter itself. (क्=k), (ल्=l)

Just as we can make an "aa" by another down-pointing vertical line and we do not have to use the vowel characters which are used in Samskrit only when initial, so, too, "i" is shown by a line *before* the consonant connected by a curve at the top (made towards the consonant), and "ii" by a line *after* the consonant, connected by a curve at the top (made towards the consonant). "u" is shown by a little horizontal curve under the consonant open at the top and "uu" by the same open at the bottom, vowel "r" by a small "c" attached to the consonantal foot and the very rare long vowel "rr" by a small "double c" so attached. As vowel "l" does not occur in Gita it is not herein given but it is also made like an ordinary Samskrit "l" with a small "c" attached underneath. (ल; Kl=क्ल). "E" or "ai" is shown by a down-pointing diagonal directly over the letter, "ae" by the same doubled. "O" or "au" by the same diagonal over a vertical line beside the letter and "ao" by the same doubled. (See the vowel chart hereinbefore given).

After we have mastered the minute differences between "ma, bha, and 'sa", let us note that "na" न looks just like the floor of the "ma" without its superstructure. Then note that "ka, va, ba" (क व ब) all have loops to the left, but "ka" in addition has a tail to the right and "ba" has a diagonal stroke through its loop. But in bad type the difference between "ba" and "va" is often very difficult to discern. "K" has another form which will be seen often in combination with "ta" i.e. "kta" (क्त) where the left hand loop

straightens out horizontally to lay over the "ta", but watch out. If the right hand tail is not there you have only "tta." (त्त).

Compare "pa, pha, sa, ṣa, (प फ ष ण). The diagonal line through "sa" alone distinguishes it from "pa." The half-ṣ looks very much like a half "p", save that it always stands out separate and does not touch the following consonant. Note that "ya" (य) poorly made in hand-writing may look like a "pa" if the irregular pointing slope to the left is neglected. Also that "tha" (थ) looks just like "ya" and is only differentiated by the usual starting with a small circle and by the fact *it is always left open at the top*, as was "bha." (भ) The only difference between "gha" and "dha" (घ ञ) is again that the latter is left open at the top and generally also starts with a small circle. But compare the likeness of both these strokes to "dya" (द्य). "Ca" (pronounced as "ch" in "church") (च) starts with a horizontal line. "J" (ज) ends with one. The only difference between vowel "i" (इ) and "jh" (झ) is that right hand vertical stroke and its connecting strand:- "N'a" pronounced as the "ny" in "canyon" is very much like "tra" a combination (त्र) only the "tra" will touch the vertical line. The only thing that differentiates "ḍa" (ढ) from "nga" (ङ) is that dot at the right-hand side. The only way you can tell "kha" (ख) from "ra va" (र व) is the nearness of the two portions of the former, but they must not be touching too near or they will look like "sva" (half-s plus) "v" (स्व). Two very common unusual combinations are xa or ksa (क्ष) and jn'a (ज्ञ). But again let not the beginner spend too much time over attempting to master the intricacies all at once. Read first in the transliteration, glance up at the Devanaagari, at first character by character, and soon all will become quite clear, if one remembers that around a Sandhi mark (') the

transliteration shows the original words, the Devanaagari the final pronunciation. Again, do not try to learn *all* the letters at once in the usual order, but practise recognizing one of the above groups until they become familiar to you. An early easy exercise is to recognize all the medial vowel forms, even before the consonants themselves become recognizable.

PRONOUNCIATION

Just a word here about pronunciation. Watch for the eight syllables (eleven in the most of Chapter XI and also to be found in certain other portions of the Gītaa). The syllables set the rhythm. Yield to it.

The "r" when it is a pure vowel is to be pronounced without the slightest shade of any other vowel with it, something like the American pronounces the "r" in "Peter" but with a little more trill. It is wrongly pronounced with an "i" or a "u" after it in various parts of India.

"Kha, gha, cha, jha, tha, dha, tha, dha, pha, bha" are to be pronounced with a slightly explosive breathy sound rather than as is the usual illustration of the "bh" as in "cob-horse." But the slightest difference alone is made and only the trained ear can usually hear that difference in a pandit's pronunciation. If you can hear a pandit talk, listen with all intentness and see if you can distinguish this and other sounds. "Ta" and "da" are like the "t" and "d" in "tide." "T" and "d" are like the sounds in "moth" and "mother" or "this" and "that" respectively. The "n" demands a tongue tipped towards the palate. The difference in the high head sound of "s'a" and the lower "sa" and the dental "sa" can be mastered by listening to these whispered. Move the tongue to the position of saying "each." Without moving the tongue a

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श्रीमद्भगवद्गीता*

ॐ ॥ अथ श्रीमद्भगवद्गीता प्रारभ्यते ॥
 A'UM Atha S'rīmat'Bhagavat'Gītā praarabhyate
 OM I Now the Auspicious Holy Song is begun
 [The Trinity]}

अथ प्रथमोऽध्यायः
 Atha Pratham'o dhyāyāh
 Now [follows] The First Discourse.

धृतराष्ट्र उवाच—

Dhrtaraas'tra uvaaca :
 Dhrtaraas'tra said :

[“ The holder of a Kingdom ” whose capital was Hastinaapura (Delhi).
 Brother of Paand'u, Blind son of Vyaasa, With 100 sons] The eldest Kuru.

धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
 Dharma-xetre Kuru-xetre sama-vetaa yuyutsavahh
 On the righteous field, the Kuru's field, together gathered, yearning to fight,
 [near Delhi]

* See Page 359 For Preliminary Reading (Karaadinyaasa)

- ममकाः माण्डवाश्चैव किमकुर्वत संजय ॥ १ ॥
 Maamakaahh Paandavaas'ca'eva kim-akurvata, Sanjaya ?
 My people, the Sons of Paandu, as well, what wrought they, Sanjaya ?
 [Chronicler-Charioteer]
- संजय उवाच —
 Sanjaya uvaaca .
 Sanjaya said :
- इष्टा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
 Drstvaa tu Paandava'anikaam vyuudham Duryodhanas-tadaa
 Having seen, indeed, the Paandava-s' army arrayed, Duryodhana then
 [eldest Kuru Prince]
- आचार्यम्- उपसंगम्य राजा वचनमब्रवीत् ॥ २ ॥
 aacaaryam upasamgamya Raajaa vacanam abravitt
 To the Teacher, having drawn near, the Raajaa (this) speech addressed.
 [Drona, preceptor in military science]
- पश्येतां पाण्डुपुत्राणाम् आचार्ये महतीं चमूम् ।
 Pas'ya'etaaam * Paandu-putraaanaam, Aacaarya, mahatim camuum
 " Behold of Paandu's sons, O Preceptor, (this*) huge army—

व्यूढां

द्रुपदपुत्रेण

"Vyūḍhaanaḥ"

Drupada-putreṇa

"Arrayed by Drupada's son [Dhr̥stadyumna]."

* [Draupadi's brother]

धीमता ॥ ३ ॥

dhimatā.

by your
disciple, the intelligent one.

अत्र

शूरा

"Atra Sūraa"

Heroes,

महेष्वासा

Mabaa'isvaasaa'

mighty bowmen,

भीमार्जुन-

Bhuma'Arjuna-

to Bhuma (and) Arjuna

[Bhuma is the Terrible Paandava, Vaayu's son by Kunti]

[Arjuna is the "White" son of Heaven's King Indra by Kunti]

समा युधि ।

samaa' yudhi

peers
in battle;

युयुधानो

"Yuyudhaano"

"Yuyudhaana,"

Yadu son of Satyaka, Paandava ally

* The refuge of the Paandava-s in exile.

विराटश्च

Viraatas'ca

Viraata,* too,

द्रुपदश्च

Drupadas'ca

Drupada,* as well, the mighty charioteer;

* Paandava-s' father-in-law—Draupadi's Father.

bowmen

महार्थः ॥ ४ ॥

Mahaa-rathahh

the mighty charioteer;

A maharathahh can fully protect his equipage against ten thousand

द्रुष्टकेतुश्चेकितानः

"Dhr̥staketus'Cekitaanahh

"Dhr̥staketu,'Cekitanaa,*

Dhr̥stadyumna's son—Draupadi's nephew

* The Intelligent Vrsni Prince, Paandava Ally.

काशीराजश्च

Kaas'it-raajas'ca

the Banarus King, too,

वीर्यवान् ।

Viryavaan

the valiant one ;

पुरुजित् कुन्तिमोजश्च

शैव्यश्च

नरपुंगवः ॥ ५ ॥

"Purujit Kuntibhojas'ca

S'aebyas'ca

nara-puṅgavahh

"Purujit,¹ Kuntibhoja, too,

S'aebya [The S'ibi Prince], as well,

(among) men, a bull:

¹Paandava ally and brother of Kuntibhoja.—Kuntū's adopted father, the maternal uncle of Yudhishtira

युधामन्युश्च

विक्रान्त

उत्तमौजाश्च

वीर्यवान्

"Yudhaamanyus'ca

vikraanta'

Uttamaojas'ca

Viryavaan

"Yudhaamanyu,' also,

the heroic;

Uttamaojas,' too,

the valiant one:

¹Vrsni Prince, Paandava Ally.

²A warrior Vrsni Prince of Supreme Valour, Protector of Arjuna's chariot wheels

सौमद्रो

द्रौपदेयाश्च

सर्वे

एव

महार्थाः ॥ ६ ॥

Saobhadro

Draopadeyaas'ca

sarv(e)a'

eva

mahaa-rathaabh.

Saobhadra, the Sons of Draopadu, moreover,

all

even

great charioteers.

[slayers of ten thousand]

¹Abhimanyu son of Arjuna by Krishna's sister Subhadra.

²Prativindhya, son of Yudhishtira, Sutasoma, son of Bhuma, S'rutakurti or S'rutakarman, son of Arjuna, S'ataanuka, son of Nakula, S'rutasena, son of Sahadeva.

अस्माकं

तु

विशिष्टा

ये

तान् निबोध

द्विजोत्तम ।

"Asmaakam

tu

vis'istaa'

ye

taan nibodha,

Dvija'uttama,

"Among us, indeed, the most distinguished,

who(m)

these [are], learn,

O Twice-born Best, .-

CHAPTER I

नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥

"Naayakaa'
"The leaders

mama
of my

saenyasya
army—

samjn'aa'arthaa'
for recognition's sake,

taan bravimi te:
these I am telling thee:

भवान्

भीष्मश्च

कर्णश्च

द्रुपश्च

समितिजयः ।

Bhavaan

Bhismas'ca

Karna's'ca

Kripas'ca

samitii-jayahh

Thou [Your Highness,]
The Guardian Uncle.

Bhisma' and
Child of Kuntii and Suurya

Karna' and
Son of Sage S'aradvat,

a battle conquerer,
Drona's brother-in-law.

अश्वत्थामा

विकर्णश्च

सौमदत्तिस्तथैव च ॥ ८ ॥

"As'vatthamaan

Vikarna's'ca

Saomadattis-tathaa'eva ca

:

"As'vatthamaaa,'

Vikarna' as well,

Saomadatti,' also moreover,

Husband of Duryodhana's sister.

Celibate-Warrior, Child of Kripa and Drona.

Kuru Prince
Son of Karna

अन्ये

च

बहवः

दूरा

मदर्थे

त्यक्तजीविताः ।

I. 9. "Anye ca bahavahh S'uuraa'

heroes

[who have]

for my sake

abandoned

[their] lives,

"Others, as well, many

heroes

[who have]

for my sake

abandoned [their] lives,

I. 10

नानाशस्त्रप्रहरणाः

सर्वे

युद्धविशारदाः ॥ ९. ॥

"Naanaa-s'astra-praharaa'aaahh

sarve

yuddha-vis'aaradaahh.

in battle skilled.

"With various weapons [for] assaulting,

all

yuddha-vis'aaradaahh.

in battle skilled.

अपर्याप्तं

I. 10.

"A-paryāptam

(1) Insufficient,

(2) Unlimited,

तदस्माकं

tat'asmaakam

that, our

[Since they had four additional divisions]

भीष्माभिरक्षितम् ।

Bhūsma'abhi-rakṣitam

by Bhūsma,¹ well-protected ;¹ the Guardian Uncle

पर्याप्तं

"Paryāptam

(1) Sufficient

(2) Limited

त्विदम्

tu idam

indeed this,

एतेषां

etesaam

their

बलं

balaḥ

force,

भीष्माभिरक्षितम् ॥ १० ॥

Bhūsma'abhi-rakṣitam

by Bhūsma,¹ well-protected ;¹ Vaayn's son by Kuntī.

अयनेषु

"Ayanesu

(1) "At the approaches, of the phalanxes

[says S'rudhara]

च

ca

too,

सर्वेषु

sarvesu

in all

यथाभागमवस्थिताः ।

yathaa-bhaagam-avasthitaḥ

according to division standing,

भीष्ममेवाभिरक्षन्तु

"Bhūsma- eva'abhirakṣantu

"Bhūsma, especially well protect,

भवन्तः

Bhavantah

ye [Princes],

[Generals]

सर्वं

sarv(e)a'

all

एव

eva

even

हि ॥ ११ ॥

hi."

indeed."

CHAPTER I

- I. 12. तस्य संजनयन् हर्षं कुरुवृद्धः पितामहः ।
 Tasya sam-janayan harsam Kuru-vrddhaḥ Pītaa-mahāḥ
 For him deeply generating joy, The Kuru Aged One. Father-Grand,
 [Paternal grand-father]
- सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥
 Simha-naadam vinadya'uccaehh s'ankhaḥ dadhmao prataapa-vaan.
 A lion's roar sounding on high, (he) blew— the glorious one.
- I. 13. ततः शङ्खाश्च भेर्यश्च पणवानक-गोमुखाः ।
 Tataḥ s'ankhaas'ca bheryas'ca paṇava 'aana-ka-gomukhaaḥ
 Then conches and kettledrums and cymbals, drums, cowhorns,
 सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥
 Sahasaa'eva'abhyahanyanta sa' s'abdas-tumulo' °bhavat.
 Suddenly even (were) struck [and] that din tumultuous became.
- I. 14. ततः श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
 Tataḥ s'vetaer-bayaer-yukte mahati syandane sthitaau
 Then, with white horses yoked, in the great chariot standing, the two,

माधवः पाण्डवश्चैव दिव्यौ शङ्खौ मद्धमतुः ॥ १४ ॥
 Maa-dhavahh Paandavas'ca'eva divyao s'ankhao pra-dadhma¹tuhh
 Laxmi's husband, and Paandu's son,² as well, [their] two divine conches a blast blew:

¹ Kṛṣṇa.

² Arjuna.

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
 Paancajanya^m (1) Hṛṣi kes'o Devadattam Dhanamjayahh
 The giant-boned conch (2) Hṛṣika is'o the "God-given" [conch] (by) The Wealth
 The Sense-thrilling [Indra's gift] Conqueror [Arjuna blew]:
 Lord [Kṛṣṇa blew].

¹ He who thrills our hairs with delight

² The Senses' Lord.

पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥
 Paondram dadhmao mahaa-s'ankham Bhu^mma-karnaa Vṛka'udarahh
 Paondram, (he) blew, the great conch, he of fearful deeds, the wolf-bellied one;

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
 Ananta-vijaya^m Raajaa Kunti-putro' Yudhishtirahh
 "Endless victory" [conch], the Raajaa, Kunti's son, Yudhishtira [blew]:
 [the "Battle-Fixed" whose father is Dharma or Yama, King of Death].

I. 16.

CHAPTER I

नकुलः सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥
 Nakulah Sahadevas'ca Sughosa-manipuspakao.
 Nakula,* Sahadeva,[†] too, "Sweet-Tone" [and] "Jewel-Blossom" [conches blew].
 * 4th Paandava Prince with his brother, the youngest Paandava, twin sons of Maandru, Paandu's 2nd Wife, by the As'vini Dawn Gods.

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
 Kaas'yas'ca parama'svasasahh S'ikhandii,* too, mighty charioteer :
 The Prince of Banaras, as well, Supreme of Bowmen, S'ikhandii,* too, mighty charioteer :
 * the woman-man, Brother of Draopadi

धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥
 Dhṛṣṭadyumno[†] Viraatas'ca Saatyakis'ca'aparaajitahh
 Dhṛṣṭadyumna,[†] Viraatā,[‡] also, Saatyaki,[‡] too, the unconquered :
[†] Drupada's son, the bold. [‡] The Paandava-s' asylum in exile. [§] Yuyudhaana, Kṛṣṇa's charioteer

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
 Drupado[†] Draopadeyaas'ca sarvas'ahh, Prthivii-pate,
 Drupada,[†] the sons of Draopadi,[‡] too from all sides, O Earth's Lord,
[†] The Paandava-s' father-in-law. [‡] See Note on I. 6.

सौमद्रश्च महाबाहुः शङ्खान् दध्मुः पृथक् पृथक् ॥ १८ ॥
 Saobhadras'ca Mahaa-baahuhh S'ankhaan dadhmuhh prthak prthak.
 Subhadraa's Son, the Mighty-armed, (their) conches blew, severally, severally.
 [by Arjuna, Abhimanyu]

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
 Sa ghoso' Dhaartaraastraanaaam hrdayaani vyadaarayat
 That uproar Dhirtaraastra's sons' hearts did lacerate,
 [the Kuru King (See opening of I)]

नमश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥
 Nabhas'ca prthivim ca'eva tumulo vyanaadayan.
 The sky and the earth, moreover, tumultuous, causing to resound.

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
 Atha vyavasthitaan drst'vaa Dhaartaraas'traau Kapi-dhvajahh
 Now, standing in order, having seen the sons of Dhirtaraastra, the Monkey-flagged one,
 [Arjuna]

CHAPTER I

प्रवृत्ते शस्त्रसंपाते धनुर्द्यम्य पाण्डवः ॥ २० ॥

Pravṛtte s'astra-sampaate dhanur-udyamya Paandavahh
When began the weapons' shower, his bow having taken, the Son of Paandu,
[Arjuna]

हृषीकेशं तदा वाक्यम् इदमाह महीपते ।
Hṛṣīkeśaṁ tadaa vaakyam *idam-aaha, Mahi-pate :
(1) To Hṛṣi-keśa then (this)* speech declared, O Earth-Lord :

* He who thrills with delight our hairs ;

(2) Hṛṣika is a * The senses Lord, A Combination (Sense-thrilling Lord)

अर्जुन उवाच—

Arjuna, uvaaca :
Arjuna said :

सेनयोरुभयोर्मध्ये रथं स्थापय मे द्रव्युत ॥ २१ ॥
Senayor-ubhayor-madhye ratham sthaapaya me*, °cyuta,
(Between) the armies two midway (my)* chariot stay, O Unfallen One,

यावदेतान् निरीक्षे दहं योद्धुकामानवस्थितान् ।

Yaavat-e'taan nirikṣe dhaṁ yoddhu-kaamaan-avasthitaan,
While on these earnestly gaze I ---on the battle-eager ones [here] standing,

कैर्मया

सह

योद्धव्यम्

रणसमुद्यमे ॥ २२ ॥

Kaer-mayaa

saha

yoddhavyam

raṇa-samudyame

must be fought

war uprising :

योस्तथमानान्वेक्षे

इहं

य

एते

समागताः ।

Yotsyamaanaan-aveṣe

o'ham

y(e)a'

ete

sam-aagataaḥh

I, who (are) the ones here

together gathered,

धार्तराष्ट्रस्य

दुर्बुद्धयुद्धे

dur-buddher-yuddhe

प्रियचिकीर्षवः ॥ २३ ॥

Dhaartaraastrasya

For Dhritraashtra's son,

[Duryodhana]

priya-cikīrṣavahh.

(his) pleasure doing-desirers.

संजय उवाच —

Samjaya uvaaca .

Samjaya said

एवमुक्तो

हृषीकेशो

गुडाकेशेन

भारते ।

(1) Guḍaa-kes'ena,

(2) Guḍaaka 'is'ena

by Guḍaa-kes'a,

Thus addressed, the sense-thrilling Lord,

the curlyhaired one.

Guḍaaka 'us'a

[Sleep's Master]

O Son of Bharata,

Bhaarata,

सेनयोरुभयोर्मध्ये

Senayor-ubhayor-madhye

In the armies two, halfway between,

स्थापयित्वा

sthaapayitvaa

(He), having stayed

रथोत्तमम् ॥ २४ ॥

ratha'uttamam

(that) chariot supreme,

भीष्मद्रोणप्रमुखतः

Bhisma-Drona-pramukhatah

(Before) Bhisma [and] Drona's presence [and that]

सर्वेषां

sarvesaam

of all,

च

ca

too,

महीक्षिताम् ।

mahii-xitaam

of earth's rulers [Kings].

I. 25.

उवाच

Uvaaca,

(He) said, "O Son of Pritha,

पार्थ

Paartha,

pas'ya'etaan

पश्यैतान्

pas'ya'etaan

together gathered—

समवेतान्

sam-avetaan

the Kuru-s," Thus [spake He.]

कुरुनिति ॥ २५ ॥

Kuruun-iti.

तत्रापश्यत् स्थितान्

Tatra'apas'yat sthitaan

There saw standing, the son of Pritha,

पार्थः

Paarthaah

the son of Pritha,

पितृनथ

pitrn-athn

fathers, also

पितामहान् ।

pitaa-mahaan

fathers-grand,

[Grand-fathers]

I. 26.

आचार्यान्

Aacaryaam

Teachers,

मातुलान्

maatulaan

mother's brothers, brothers,

भ्रातृन्

bhraatrn

brothers,

पुत्रान्

putraan

sons,

पौत्रान्

paotrnan

grandsons,

सखींस्तथा ॥ २६ ॥

sakhuu'tathaa

comrades, as well,

- श्वशुरान्
 S'vas'uraan
 Fathers-in-law,
- सुहृदश्चैव
 suhirdas'ca'eva
 good-hearted [well-wishers], moreover,
- तान्
 Taan
 These
- समीक्ष्य
 sam-ii-xya
 having thoroughly considered,
- स
 sa,
 he,
- कौन्तेयः
 Kaunteyabhh,
 the Son of Kuntii,
- सर्वान्
 sarvaan
 all (his) relatives near standing.
- बन्धून्वस्थितान् ॥२७॥
 bandhuun-avasthitaan,
 relatives near standing.
- कृपया
 Kṛpayaa
 By pity
- परयाऽऽविष्टो
 parayaa'aavisto'
 supreme filled,
- विषीदन्निदमब्रवीत् ।
 visidan'idam-abravii't .
 sinking down dejected, this, he spake :
- अर्जुन उवाच—
 Arjuna uvaaca :
 Arjuna said .
- दृष्टुं
 Drs'tvaa'imam
 Having seen this [sight],
- स्वजनं
 sva-janam,
 my own people,
- कृष्ण
 Kṛsna,
 O Kṛsna,
- युयुत्सुं
 yuyutsu'm
 wishing to fight,
- समुपस्थितम् ॥ २८ ॥
 samupasthitam
 standing near,

CHAPTER I

- I. 29. सीदन्ति मुखं च परिशुष्यति ।
 Sīdanti Mukham ca paris'usyati.
 They sink down The mouth, too, is parched [like desert sands].
- वेपथुश्च रोमहर्षश्च जायते ॥ २९ ॥
 Vepathus'ca roma-harsas'ca jaayate.
 Trembling, as well, [is] in the body; my hair thrilling aloft, too, is caused.
- गाण्डीवं त्वक् चैव परिदह्यते ।
 Gaandīvaṁ tvak ca'eva pari-dahyate
 (The bow) Gaandīva * slips The skin, moreover, all over burns.
- I. 30. न च शक्तोऽयवस्थातुं अमतीव च मे मनः ॥ ३० ॥
 Na ca s'akto'avyavasthaatum ; bhramati iva*ca, me manah.
 Not, too, am I able to stand : (as if) * [whirling] reels, as well my mind.
- निमित्तानि च पश्यामि केशव ।
 Nimittaani ca pas'yaami Keshava.
 Omens, too, I see O Glorious-haired Kṛṣṇa.
- I. 31. विपरीतानि विपरीतानि विपरीतानि
 vipariitāni vipariitāni vipariitāni
 opposed. O Glorious-haired Kṛṣṇa.

- I. 32. न च श्रेयो ननुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥
 Na ca s'reyo °nupas'yaami hatvaa sva-janam-aahave.
 Nor also good do I foresee, having killed my own people in battle.
- न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
 Na kaanze vijayaam, Kṛṣṇa, na ca raajyaam sukhaani ca.
 Nor do I desire victory, O Dark One; nor, too, kingdom [or] pleasures, as well.
- किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥
 Kim no' raajyena, Govinda ? Kim bhogaer-juvitena vaa*
 What to us [can come.] by dominion, O Cow-Seeker ? What by enjoyments (or)* by life itself
- I. 33. येषामर्थे काङ्क्षितं नो राज्यं भोगाः सुखानि च ।
 Yesaam-arthe kaanzitam no' raajyaam bhogaah sukhaani ca
 [When] those for whose sake is desired by us kingdom, enjoyments, pleasures, too,
- त इमे स्वस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥
 T(e)a' ime °vasthithaa' yuddhe praaana'tyaktvaa dhanaani ca ?
 Those and these are standing in battle, their life-breaths abandoned, wealth as well ?

CHAPTER I

आचार्याः
Acaaryaahh
Teachers,

पितरः
pitarahh
Fathers,

पुत्रास्तथैव
putraas-tathaa'eva
Sons, so also

च
ca
moreover

पितामहाः ।

pitaa-mahaabh
Fathers-grand,
[Grand-fathers]

I. 34.

मातुलिः
Maatulaabh
Mother's Brothers,

श्वशुराः
s'vas'uraabh
Fathers-in-Law,

पौत्राः
paotraahh
Grandsons,

इयालाः
s'yaalaabh
Brothers-in-Law,

संबन्धिनस्तथा ॥ ३४ ॥

sam-bandhinas-tathaa
close connections, as well,

हन्तुमिच्छामि
hantum-icchaami
to kill do I desire, (even if)*

एतान्न
Etaan na
These not

घ्नतो
ghnato'
slain,

ऽपि
°pi,*

मधुसूदन ।

Madhu-suudana,
O Demon of
Intoxication Killer,

I. 35.

अपि
Api
Even

त्रैलोक्यराज्यस्य
trae-lokya-raajyasya
for the three world's kingdom's

हेतोः
hetohh,
sake.

किं
Kiim
How,

नु
nu
therefore,

प्रीतिः
p्रीतिः
pleasure

निहत्य
Nihatya
Having slain

घाताराष्ट्रान्
Dhaartaraastraan
Dhrtaraastra's sons,

नः
nabh
to us

का
kaa
what

स्याज्जनार्दन ।

syaat'Jana'ardana ?
may [there] be, O Men
Arouser [Krsna] ?

I. 36.

महीकृते ॥ ३५ ॥

mahu-kṛte ?
for earth's sake ?

पापमेवाश्रयेद्दमान् हतैतान् आततायिनः ॥ ३६ ॥
 Paapam eva'as'rayet'daman hatvan'taan antataayinahh.
 Sin only would cling to us, having slain these [felons] whose bows are outstretched to kill.

तस्मान्नाहं वयं हन्तुं धार्तराष्ट्रान् स्ववान्धवान् ।
 Tasmanat'na'ahaa' vayan* hantum Dhaartaraas'traan sva-baandhavaan.
 Therefore (we are)* not allowed to kill Dhrtaraastra's sons (our) own relatives.

स्वजनं हि कथं हत्वा सुखिनः स्याम माधव ॥ ३७ ॥
 Sva-janaam hi katham hatvaa sukhinahh syaama, Maa-dhava ?
 Our own people, indeed, how, having slain, happy may we be, O Laxmi's Husband ?

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
 Yad'api'ete na pas'yanti lobha'upahata-cetasahh
 If even these [men] (do) not see— the greed-injured souls—

कुलक्षयकृते दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥
 Kula-raya krtam dosam mitra-drohe ca paatakam,
 The clan-destruction making [as] a fault, [or], against a friend, in treachery moreover a crime,

CHAPTER I

पापादस्मान्निवर्तितुम् ।

पापात्'asmaat' nivartitum
from (this) sin of ours to turn away—

ज्ञेयमस्माभिः

ज्ञेयम्-asmaabhih
to be known by us

I. 39.

कथं

Katham
How [is it]

न
na
not

प्रपश्यद्विर्जनादेन ॥ २३ ॥

प्रपश्य'adbhir-Jana'ardana ?
the foreseeing ones, O Men Arouser ?

दोषं

कुलक्षयकृतं
kula-xaya-krtam
dosam
Kula-xaya-krtam
(This) clan-destruction-making fault—[by us]

सनातनाः ।

sanaatanaahh
Immemorial :

कुलधर्माः

कुल-dharmaahh
the family Righteous Laws,

प्रणश्यन्ति
pranasyanti
perish

कुलक्षये

Kula-xaye
In a clan's destruction

अधर्मोऽभिभवत्युत ॥ ४० ॥

अधर्मोऽ'bhī-bhavati' uta.
a dharmo
overcomes verily.

कुलं कुलम् -

कुलम् -
krtsnam -
in its entirety,

नष्टे

nashte
being destroyed,

धर्मे

Dharme
In Righteous Law

कुलस्थियः ।

कुल-striyahh.
the clanswomen,

प्रदुष्यन्ति

pradusyanti

कृष्ण

Kṛṣṇa,

अधर्माभिभवात्-

A-dharma'abhi-bhavaat,

I. 41.

From unrighteousness' overprevalence,

O Dark One, (they) become defiled—

स्त्रीषु दुष्टासु

Striisu dustaasu,
In women's defilement.

वाष्पेय

Vaatsneya

O Son of Visnu,

[The Blessing Showerer]

जायते

jaayate

there is born

वर्णमंकरः ॥ ४१ ॥

varna-samkaraahh

colour-caste intermingling.

सक्रो

नरकायैव

Sankaro'

narakaaya'eva

for hell, even (for)

कुलघानां

kula-ghnaanaam

the clan destroyers and

कुलस्य च

kulasya ca,

for the clan too,

I. 42.

पतन्ति

Patanti

They fall,

पितरो

pitaro'

(the spirits of) the forefathers,

होषां

hi'saam

verily for these

क्षुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

lupta-pinda 'udaka-kriyaahh.

lost the rice-balls, water, and rites.

[The funeral offerings]

दोषैरैः

Dosaer-etaeh*

* By (these) misdeeds

कुलघाना

kula-ghnaanaam

of the clan-destroyers,

वर्णसंस्कारकैः ।

varna-samkara-kaarakaehh

by (these) colour-caste intermixture makers,

उत्साद्यन्ते

Utsaadyante

They become ruined,

जातिधर्माः

jaati-dharmaahh

the caste righteous duties, (likewise)*

कुलधर्माश्च

kula dharmaas ca*

the clan duties

शाश्वताः ॥ ४३ ॥

s'aas'vataahh.

everlasting.

I. 43.

उत्सन्न-

I. 44. Utsanna-

(For the ones who have) ruined the clan law of righteousness, manuṣya-dharmaaṃ, Jana'ardana, O Men-Arouser,

कुलधर्माणां

मनुष्याणां

जनार्दन ।

नरके

Narake

In hell a fixed and certain

नियतं

niyataṃ

वासो

vaaso'

dwelling becomes—thus we repeatedly hear [from sacred tradition].

भवतीत्यनुशुश्रुम् ॥ ४४ ॥

bhavati 'iti'anu-s'us'ruma.

अहो

Aho

Alas !

बत

bata

indeed,

महत्पापं

mahat-paapaṃ

a great sin

कर्तुं

kartuṃ

to commit

व्यवसिता

vyavasitaa'

determined (are) we,

वयम् ।

vayaṃ

यद्वाज्य-

Yat'raajya-

Because by kingdom-

सुख-

sukha-

pleasure-

लोभेन

lobhena

greed

हन्तुं

hantuṃ

to kill

स्वजनमुद्यताः ॥ ४५ ॥

sva-janam-udyataaḥ.

our own people we (are) uprisen.

यदि

Yadi

If

मामप्रतीकारम्-

maam-apratiikaaram-

me, without retaliation,

अशस्त्रं

a s'astrauṃ

without weapon, (they),

शस्त्रपाणयः ।

s'astra-paayaḥ

weapons-in-hand,

I. 46.

धार्तराष्ट्र

रणे

Dhaartaraashtraa

raṇe

The Dhirtaraashtra-s in battle

संजय उवाच—

Sanjaya' uvaaca .

Sanjaya said

GIITAA

हन्युस्तन्मे

banyus-tat me

may slay, that, for me,

क्षेमतरं

xemataram

more securely comfortable a state might be.

भवेत् ॥ ४६ ॥

bhavet.

एवमुक्त्वाऽर्जुनः

I. 47.

Evam-uktvaa'Arjunahh

Thus having spoken, Arjuna in the battle

संख्ये

samkhye

रथोपस्थ

ratha upasth(e)a

in the chariot-seat

उपाविशत् ।

upaavis'at,

sank down,

विसृज्य

Visriya

Having cast away

सशरं

sa-s'aram

with arrows

चापं

caapam

the bow,

शोक-

s'oka-

with, by grief,

संविभ-

samvigna-

a violently agitated

मानसः ॥ ४७ ॥

maanasaahh.

mind.

ॐ

A'um

Om !

हरिः

Harihh !

Har

Colophon . Om !

[The Trinity] [The Ravisher, Vishnu]

तत्

Tat

THAT

सत्

Sat

BEING(NESS) !

[The Undefinable One]

संजय उवाच—
Sanjaya ·
Sanjaya said :

II. I.
 (48) तं
Tam
 To him,

तथा
tathaa
 thus,

विषीदन्तमिदं
Visidantam-idam
 To the dejected one, this

अथ
Atha
 Now follows

द्वितीयो
dvitiiyo
 the Second

ऽध्यायः
**dhyaaayah*
 Discourse

कृपयाऽऽविष्टम्-
krpayaa'aavistam
 by pity penetrated,

अश्रुपूर्णकुलेक्षणम् ।
as'ru-puurnaa aakula'iraxanam
 with tear-filled restless eyes,

वाक्यमुवाच
Vaakyam-uvaaca,
 speech, spoke

मधुसूदनः ॥ १ ॥
Madhu-sundanabh :
 the Madhu slayer :
 [The Demon of Intoxication]

CHAPTER II

श्रीभगवान् उवाच—

S'ri Bhagavaan uvaaca :
The Holy Blessed one said :

कुतस्त्वा

Kutas-tvaa

II. 2. Whence to thee

कश्मलमिदं

Kas'malam-idam*

lowness of spirit

विषमे

visame
in a critical strait

समुपस्थितम् ।

samupasthitam
impending.

अनार्यजुष्टम्-

An-aarya-justam-

Un-aryan favoured,

Ignoble

कैल्यं

अस्वर्ग्यम्-

a-svargyam-

unheavenly,

मा स्म गमः

maa sma gamahh

do not wholly go,

O Son of Prthaa.]

Klaebhyaṃ

II. 3. To a eunuch's nature

[A dig at Arjuna's year in skirts in the Court of Virataa.]

अक्रीतिकरम्-

a-kurti-karam-

infamy creating,

पार्थ

Paartha.

O Son of Prthaa.

नैतत्

Na'etat

Not this

त्वष्ट्युपपद्यते ।

tvayi'upapadyate.
in thee is fitting.

हृदयदौर्बल्यं

hrdaya-daorbalyam

heart-weakness

त्यक्तोत्तिष्ठ

tyaktvaa 'uttistha,

having abandoned, stand up,

परंतप ॥ ३ ॥

Paramtapa !

O Foe Consumer !

अर्जुन उवाच—

Arjuna' uvaaca .

Arjuna said :

कथं	भीष्ममहं	संख्ये	द्रोणं	च	मधुसूदन ।
II. 4.	Bhīsmam-aham	sankhye	Dronam	ca,	Madhu-suudana,
(51)	Bhīsmā (shall) I	in battle.	Drona,	too,	O Intoxication-demon Slayer,
	[My great-uncle-guardian]		[My Archer-Guru]		

इष्टुमि:

Iṣṭubhih

By arrows

प्रतियोत्स्यामि

pratyotsyaami

fight against—

पूजार्हविरसूदन ॥ ४ ॥

pūjāa'arhāo'ari-suudana ?

the veneration-deserving ones, O Enemy-Slayer ?

गुरुनहत्वा

II. 5. Guruun-a-hatvaa

(52) Teachers not having slain,

हि

hi

the indeed

महानुभावान्

mahaa'anubhaavaan

noble souls,

श्रेयो

S'reyo'

Better

भोक्तुं

bhoktum

to eat

भैक्षमपीह

bhae'am-api'iha

the beggar's crust even here

लोके ।

loke.

in the world.

[11 + 11 Meter See Chapter XI 15 et seq.]

हत्वा अर्थकामांस्तु

Hatvaa'artha-kaamaan'tu

Having slain [the ?] wealth-desires, indeed,
[our ?]

मुञ्जीय

Bhunjiiya

I would eat

[Another rendition gives "artha-kaamaan" as a modifier of "bhogaan," translating "foods such as wealth and desires "]

चैतद्विद्मः

न

Na

Nor,

II. 6.

(53)

ca'etat'vidmahh

too, this do we know

यद्वा

Yat'vaa

That either

जयेम

jayema

we should conquer

यानेव

Yaan-eva

Whom even,

हत्वा

hatvaa'

having slain,

न

na

not

जिजीविषाम-

jiiuvisaamas-

would we wish to live,

गुरुनिहैव

guruun-ihai'eva

the teachers, here even,

रुधिर-प्रदिग्धान् ॥ ५ ॥

rudhira-pradigdhaan.

blood-smeared.

[Another rendition gives "bhogaan," translating "foods such as wealth and desires "]

गरीयो

gariyo'

more weighty:

[valuable]

यदि

yadi

(or)* whoever

वा

vaa'

[that wills] us

नो

no'

should conquer.

जयेयुः ।

jayeyuhh.

स्ते स्वस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥
 Te°vasthitaahh pramukhe Dhaartaraas°raahh.
 (Having slain)* those standing before our faces, the Sons of Dhrtaraastra.

कार्पण्यदोषोपहतस्वभावः

II. 7. Kaarpanya-dosa°upahata-sva-bhaavah
 (54) By the weak commiseration fault, wounded of my own nature,

पृच्छामि त्वां धर्मसंमुखचेताः ।
 Prcchaami tvaam dharmasam°mudha-cetaahh
 I ask Thee, with a duty-confused consciousness,

यच्छेयः स्यान्निश्चितं ब्रूहि तन्मे
 Yat s°reyahh syaat nis°citam* bruuhi tat me
 Which the (decisive)* better thing may be— tell that to me,

शिष्यस्ते इहं मां त्वा प्रपन्नम् ॥ ७ ॥
 S°isyaas-te °ham* maam tvaam prapannam.
 A disciple of thine, I* to Thee a suppliant for safety.

CHAPTER II

II. 8. न हि प्रपश्यामि ममापनुदाद्
 Na hi prapas'yaami *mama'apanudyaat'
 (55) Not indeed do I foresee [what] would drive away

यच्छोकमुच्छोषणमिन्द्रियाणाम् ।

Yat's'okam-ucchosayam-indriyaanaam
 That grief which withers away (my)* senses,

अवाप्य भूमावसपत्नमुद्धं

Avaapya bhumao'asapatnam-rddham
 Having attained in the earth an unrivalled prosperous

राज्यं सुराणामपि
 Raajyaam suraanaam-api
 Kingdom, (or)* of the Gods also

चाधिपत्यम् ॥ ८ ॥
 ca'adhipatyam.
 as well Sovereignty.

संजय उवाच—

Samjaya' uvaaca .
 Sanjaya said .

II. 9. एवमुक्त्वा हृषीकेशं गुडाकेशः परंतपः ।
 (56) Evam-uktvaa Hrsii-kes'ash Gudaaka'us'ahh, Paramtapahh,
 Thus having spoken to the Sense-thrilling Lord, Sleep's Master, the Foe Consumer,
 [See I. 24]

न योस्य इति गोविन्दम्- तूष्णीं बभूव ह ॥ ९ ॥
 "Na yotsy(e)a," it Govindam- tuusnii babhuuva ha
 "Not shall I fight," thus to the Cow Seeker having spoken, into silence he relapsed verily.

तमुवाच हृषीकेशः प्रहमन्निव भारत ।

II. 10. Tam-uvaaca Hrsi-kes'ahh prahasan'iva, Bhaaratata,
 (57) To him said the Sense-Thrilling Lord, laughing merrily, teasing as it were, O Son of Bharata,

सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥
 Senayor-ubhayor-madhye visidantam-idam vacahh
 In armies two between, to the dejected one, this word,

श्रीभगवान् उवाच—
 S'ri Bhagavaan uvaaca
 The Holy Blessed One said—

अशोच्यानन्वशोचस्त्वं मज्ञावादाश्च भाषसे ।
 A-s'ocyaan-anvas'ocas-tvam² prajn'aa-vaadaan'ca bhaasase.
 (58) The unbewalable one bewailest Thou; wise (!) words, too, thou speakest.

* गतासुनगतार्थश्च

Gata'asuun-agata'asuun'ca

[Whether] gone the vital life-breaths or not gone the life-breaths as well,

नानुशोचन्ति
na'anus'ocanti
not do they mourn,

पण्डिताः ॥ ११ ॥

Pandi'taahh.

the learned ones.

न त्वेवाहं

जातु

नामं

न त्वं

नेमे

जनाधिपाः ।

II. 12.
(59) Na tu'eva'aham
Never indeed even I

जातु
jaatu
at allनामं
na'aasam
did not exist,न त्वं
na tvam
nor thou,नेमे
na ime
nor theseजनाधिपाः ।
jana'adhipaahh.
creature-lords.
[rulers]

न चैव

न

न भविष्यामः

सर्वे

वयमतः

परम् ॥ १२ ॥

Na ca'eva
Nor moreover

न
na
shall we (not)* be existent,न भविष्यामः
na* bhavisyamah
shall we (not)* be existent,सर्वे
sarve
allवयमतः
vayam-atah
of us, from this (time) on beyond.परम् ॥ १२ ॥
param.

देहिनो

ऽस्मिन्

यथा

देहे

कौमार

यौवनं

जरा ।

II. 13.
(60) Dehino'

(Just as)* for the body dweller in this

ऽस्मिन्
°smin
body,यथा
yathaa*
youth,देहे
dehe
old age (occurs),कौमार
kaumaaram
childhood,यौवनं
yaovanam
youth,जरा ।
jaraa

तथा

देहान्तरप्राप्तिर्धौस्तत्र

न

मुह्यति ॥ १३ ॥

Tathaa

deha'antara*-praaptir-dhuras-tatra

न

na

muhyati.

So (another)* body

obtaining, the determined one in that event

does not become confused.

मात्रास्पर्शस्तु

II. 14.

Maatraa-spars'aas tu,
Material contacts, verily.

शीतोष्णसुखदुःखदा ।

कौन्तेय

Kaunteya,

s'ita usha-sukha-duḥkha-daahh

O Son of Kunti,

—of cold, heat, pleasure, sorrow, the givers,

आगमापायिनो

Aagama'apaayino'

Coming near and vanishing.

ऽनित्यास्तास्तिष्ठस्व

°nityaas-taan'titizasva,

inconstant- these endure patiently.

O Thou of Bharata s Race.

भारत ॥ १४ ॥

Bhaarata.

य हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
Yam hi na vyathayanti'ete* Purusaṁ,
Whom, indeed, (these)* do not distress, (that) man,

II. 15.

(62)

समदुःखसुखं धीरं सो ऽमृतत्वाय
Sama-duḥkha-sukham dhīraṁ so' °mṛtatvaaya
The same in woe and weal determined, he for immortality's nectar

कल्पते ॥ १५ ॥

kalpate.

is fit

[formed]

नासतो विद्यते भावो नामावो विद्यते सतः ।
Na a-sato vidyate bhāvo Na'a-bhaavo' vidyate sataḥ.
Never for the non-existent is there being, never non-being is there for the existent.

II. 16.

(63)

उभयोरपि दृष्टो दन्तस्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥
 Ubhayor-apī dr̥ṣṭo' dantas-tu'anayos-tattva-dars'ibhih.
 Of the two also (has been) seen the ultimate, verily, of these by the Reality Seers.

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
 A-vinaas'i tu tat'viddhi yena sarvam-idaṃ tatam.
 As imperishable, verily that know by which all this [world] is spread out.
 [as on a loom.]

विनाशमव्ययस्यास्य न कश्चित्कर्तुमर्हति ॥ १७ ॥
 Vinaas'am-avyayasya'asya* na kas'cit-kartum- arhati.
 The ruin (of this)* undiminishable, never (is) anyone to accomplish able.

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
 Antavanta' ime dehaa' nityasya'uktaabh* s'aruriiṃahh
 "As having an end" (are called)* these bodies belonging to the constant embodied one,

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥
 A-naas'ino'oprameyasya. Tasmaat'yudhyasva, Bhaarata '
 Indestructible, immeasurable. Therefore, fight, O Son of Bharata Race !

य Ya Who	एनं enam against this one	वेत्ति vetti knows [himself]	हन्तारं hantaaram (as) slayer,	यश्चैनं yas'ca enam who, moreover,	मन्यते manyate (himself) thinks	हतम् । hatam (as) slain ;
उभौ Ubao Both of these	न na do not	विजानीतो vijaanito. know.	नायं Na'ayam Nor does this one	हन्ति hanti slay,	न na nor	हन्यते ॥ १९ ॥ hanyate. is he slain.
न Na Nor	जायते jaayate is he born,	म्रियते mriyate does he die	मृत्वा bhutvaa having become,	मविता bhavitaa will he be	वा vaa* कदाचिद् kadaacit', at any time,	
अजो Ajo' Unborn,	नित्य nityahh, constant,	शाश्वतो s'aas'vato' perpetual,	भूत्वा bhutvaa having become,	वा vaa* ना bhuuyahh.	न na never	मृयः । mrya: again
न Na Is not	हन्यते hanyate killed	हन्यमाने hanyamaane in the slaying	पुराणो puraano' the Ancient One,	शरीरे ॥ २० ॥ sharīre ॥ २० ॥		

II. 19.

(66)

II. 20.

(67)

(11+11 rhythm)

See XI 15.

CHAPTER II

वेदाविनाशिनं

Veda'avināsa's'inaṁ
knows the indestructible one,II. 21.
(68)

कथं कथं स पुरुषः
Katham Katham sa' puruṣah,
How can that man
कं घातयति
Kaṁ ghaatayati
Whom does he cause to be slain

नित्यं

nityaṁ
constant,

य

*ya' enam-ajam-avyayam
this the unborn, unwaning.

एनमजमव्ययम् ।

पार्थे

Paartha ?

O Son of Prthaa ?

कम् ॥ २१ ॥

kam ?

whom ?

हन्ति

hanti

slays

यथा

yathaa*

having cast away.

विहाय

vihaaya

नरोऽपराणि ।

naro'aparaaṇi*

गृह्णाति

grhṇaati

seizes.

विहाय

vihaaya

having cast away,

जीर्णा-

jirmaani'

worn-out,

(A man)* (other)*

तथा

Tathaa

-So

II. 22.

(69) (As)* garments

(11 + 11 metre)

Sec XI. 15

वासांसि

Vaasaamsi

jirmaani

wornout

नवानि

Navaani

new ones

शरीराणि

s'ariraani

bodies

न्यायानि Anyāni Into others	संगति saṅgati proceeds he,	नवनि navāni into new ones,	देही ॥ २२ ॥ dehī. he, the embodied one.
नैनं Na enaṃ Not this	छिन्दन्ति chindanti cleave	शस्त्राणि śaṣṭraṇi. weapons.	पावकः । Pāvakahh. Fire.
न चैनं Na ca'enaṃ Nor, too, this	क्षुद्वयन्त्यपो kṣudvayanti 'apo do wet the waters ;	न na nor [this] dries up	मारुतः ॥ २३ ॥ maurutahh. the wind.
अन्वेद्योऽयम् A-chedyo 'yam Unclenavable this,	अदाह्यो a-daahyo unburnable	अयम् 'yam this,	अशोष्य ś'osya undryable, even too, एव च । eva ca
निरयः Nityahh, Constant,	सर्वगतः sarvagatahh, everywhere pulsing,	स्थाणुरचलो sthaanur-a-calō this,	सनातनः ॥ २४ ॥ sanaatanahh. the Immemorial.

II. 23.
(70)

II. 24.
(71)

II. 25.
(72)

अव्यक्तो	इयम्	अचिन्त्यो	इयम्	अविकार्यो	इयम्	उच्यते ।
A vyakto	°yam,	a-cintyo	°yam,	a-vikaaryo	°yam	ucyate
"Unmanifest	this,	unthinkable	this,	unchangeable	this;	(it) is said (to be.)

तस्मादेवं विदित्वैनं नानुशोचितुमर्हसि ॥ २५ ॥

Tasmaat'evam viditvaa'enaam na'anushocitum-arhasi.
Therefore, thus having known Him, not to mourn shouldst thou do.

II. 26.
(73)

अथ	चैनं	नित्यजातं	निर्यं	वा	मन्यसे	मृतम् ।
Atha	ca'enaam	nitya-jaataam	nityaam	vaa'	manyase	mrtam*
Now. (even though)*	likewise Him,	constantly born (or)	constantly (dying)'	thou thinkest,		;

तथाऽपि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

(Tathaa'api)* tvam, Mahaa-baaho, na'enaam s'ocitum-arhasi
Thou, O Great-Armed One, not over Him to mourn dost it behove (thee).

II. 27.
(74)

जातस्य	हि	ध्रुवो	मृत्युर्ध्रुवं	जन्म	मृतम्य	च ।
Jaatasya	hi	dhruvo'	mrtuur-dhruvam	janna	mrtasya	ca.
For the born	indeed	certain	is death ;	certain (is)	birth (for)	the dead as well.

तस्मादपरिहार्ये

Tasmaat'aparīhaarye

Therefore, for the unavoidable's

इधे

arthe

sake,

न

na

not

त्वं

tvam

thou

शोचितुमर्हसि ॥ २७ ॥

s'ocitum-arhasi.

to mourn shouldst do.

अव्यक्तादीनि

A-vyakta'adīni

Unmanifest in their beginnings

भूतानि

bhūtaani;

(are) beings;

व्यक्तमध्यानि

vyakta-madhyaani,

manifest at their midmost point,

भारत ।

Bhaaratā,

O Thou of Bharata's Race;

अव्यक्तनिघनान्येव

A-vyakta-nighanaanyeva.

Unmanifest in dissolution also.

तत्र

Tatra,

There,

का

kaa

what (room)

परिदेवना ॥ २८ ॥

paridevaaa ?

for lamentation ?

आश्चर्यवत्पश्यति

Aas'caryavat-pas'yati

As marvellous sees

कश्चिदेनम्

kas'cit enam,

someone Him;

(11+11 Rhythm)
See XI. 15

आश्चर्यवद्ब्रूति

Aas'caryavat'vadati

As wonderful speaks

तथैव

tathaa'eva

so, moreover,

चान्यः ।

ca'anyahh ,

another,

CHAPTER II

आश्चर्यवच्चैनमन्यः

Aas'caryavat'ca'enam-anyahh
As astonishing, too, Him another

शृणोति

s'ṛiṇoti,
hears ;

श्रुत्वाऽप्येनं

S'rutvaa'api'enam
Having heard, even Him

वेद

veda
knows

चैव

na*
ca'eva
moreover (no)* one.

कश्चित् ॥ २९ ॥

kas'cit.
(no)* one.

भारत ।

देही

Dehi

नित्यमवध्यो

niityam-a-vadhyo'
(77) (This)* body-dweller (is) constantly unslayable

ऽयं

ayam*

देहे

dehe
in the body

सर्वस्य

sarvasya,
of all,

Bhaarata.

O Son of the Bharata Line.

तस्मात्

Tasmaat sarvaam

Therefore, over all

भूतानि

bhuutaani
beings,

त्वं

tvam
thou

शोचितुमर्हसि ॥ ३० ॥

s'ocitum arhasi.
to mourn shouldst do.

स्वधर्ममपि

Sva-dharmam-api
(78) To thine own duty further

चावेक्ष्य

ca'aveksha
also looking,

न

na
never

विकम्पितुमर्हसि ।

vikampitum-arhasi.
to tremble shouldst thou do.

धर्म्याद्धि धर्म्याद्धि युद्धाच्छ्रेयो स्यत् क्षत्रियस्य न विद्यते ॥ ३१ ॥
 Dharmyaat'hi* yuddhaat's'reyo ०nyat* xatriyasya na vidyate.
 (Indeed)* than righteous war better [fortune] for warrior (knightly) no (other thing)* exists.

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
 Yadrcchayaa ca'upapannam svarga-dvaaram-apaavrtam,
 (79) [If] of its own accord, too, [there comes] the happening of heaven's gateway disclosing,

सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥
 Sukhinah xatriyaah, Paartha, labhante yuddham-ids'ram.
 Happy the (knightly) warriors, O Son of Prthaa, who obtain (for themselves) a battle like this.

अथ चेस्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
 Atha cet-tvam-imam dharmyam sangraamam na karisyasi
 Now, if thou this righteous battle wilt not do,
 ततः स्वधर्मं कीर्तिं च हिवा पापमवाप्स्यसि ॥ ३३ ॥
 Tatah kurtim fame ca hitvaa paapam-avaapsyasi.
 Then thine own duty, fame too, having cast away, sin thou wiltst obtain.

- II. 34. अकीर्तिं चापि भूतानि कथयिष्यन्ति ते स्त्रययाम् ।
 (81) A-kīrtiṃ* ca api bhuutaani kathayisyanti te vyayaam.
 Moreover, beings will relate thine undiminishing (infamy)*.
- संभावितम् चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥
 Saṃbhaavitasya ca'akīrtir-maranaat'atiricyate.
 For the honourable, too, infamy, [more] than death, leaves behind a too vast emptiness.
- II. 35. भयाद्गणादुपरतं संस्यन्ते त्वां महारथाः ।
 (82) Bhayaat'ganaat'uparataṃ mamsyante tvaam mahaa-rathaahh,
 From fear from battle withdrawn they will deem thee — the Great Charioteers,
- येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥
 Yesaam ca tvam bahu-mato bhuutvaa yaasyasi laaghavam.
 By whom, too, thou - much thought of having been, wilt become [a thing of] levity,
- अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
 II. 36. A-vaacya-vaadaan'ca bahuun vadisyanti tava'ahitaahh,
 (83) Unspeakable words, as well, many will they say — thine ill-wishers,

- निःशङ्कम्
Nishankam
Determinedly the
- सामर्थ्यं
samarthyam
capacity.
- ततो
Tato
Then that
- तु
tu
more grievous indeed
- किम् ॥ ३६ ॥
kim ?
(is) what ?
- इति वा
Iti va
(Either) or on
- प्राप्यसि
prapsyasi
thou shalt reach
- स्वर्गं
svargam
heaven (or)*
- जित्वा
jivta
having conquered
- वा भोक्ष्यसे महीम् ।
vaa bhoxyase mahim.
thou wilt enjoy earth.
- तस्मादुत्तिष्ठ
Tasmaduṭṭisṭha
Therefore, stand up,
- कोन्नेय
Kaunteya,
O Son of Kuntū,
- युद्धाय
yuddhaaya
for battle
- कृतनिश्चयः ॥ ३७ ॥
krta-nishchayaḥ.
made (thy) decision.
- समं
same
the same
- सुखदुःखे
Sukha duḥkhe
Pleasure and sorrow.
- कृत्वा
kṛtvā
having made,
- लाभान्नाभौ
labha'ā-lābhāo
gain and non gain,
- जयजयौ ।
jaya jayao,
victory and non-victory,
- ततो
Tato
then
- युद्धाय
yuddhaaya
for battle,
- युज्यस्व
yujyasva.
and thee
- नैवं
Na evam
Not thus
- पापमवाप्स्यसि ॥ ३८ ॥
paapam-avaapsyasi.
evil wilt thou incur.

- ७
II. 39.
(86)
- | | | | | | | |
|------|---------|----------------------------|-------------------------|--------------------------|-------------------|--------|
| एषा | ते | अभिहिता | सांख्ये | बुद्धियोगे | स्विमां | शृणु । |
| Esaa | te | °bhihitaā | Saankhye | Buddhir-yoge | tu'imaam | s'rau, |
| This | to thee | is declared | in the Saankhya system. | In intuitive understand- | verily this hear, | |
| | | [of enumeration knowledge] | ing At-One-ment yoga | | | |
- बुद्ध्या
- | | | | |
|-----------|------------------|-----------------|---------------------|
| यया | पार्थ | कर्मबन्धं | प्रहास्यसि ॥ ३९ ॥ |
| yayaa, | Paartha, | karma-bandham | prahaasyasi. |
| by which, | O Son of Prthaa, | action-bondage, | thou shalt forsake. |
- नेहाभिक्रमनाशो
- | | | | |
|--|---------------|----------|-----------|
| इति | प्रत्यवायो | न | विद्यते । |
| °sti. | Pratyavaayo' | na | vidyate. |
| Not here [thy] near approach's loss is there. [Here] | retrogression | does not | exist |
- स्वल्पमप्यस्य
- | | | | |
|-----------------------|----------|------------|--------------|
| धर्मस्य | त्रायते | महतो | भयात् ॥ ४० ॥ |
| dharmaasya | traayate | mahato' | bhayaat. |
| A little also of this | protects | from great | fear. |
- व्यवसायात्मिका
- | | |
|---------------------|--|
| बुद्धिरेकेह | कुरुनन्दन । |
| buddhir-ekaa'iha, | Kuru-nandana. |
| The resolute-formed | understanding (is) one-(pointed) here, |
| | O Kuru Rejoicer. |
- II. 41.
(88)

GIITAA

बहुशखा

Bahu-s'akhaa'
Many-branched,

हनन्ताश्च

hi an-antaas'ca
indeed without end as well,

बुद्धयो

buddhayo'

(are) the understandings
of the irresolute,

ऽन्यवसायिनाम् ॥ ४१ ॥

°vyavasaayinaam.

यामिमा

*Yaam-imaam

This

पुष्पिता

puspitaam

florid

वाचं

vaacaam

speech

प्रवदन्त्यविपश्चितः ।

pravadanti'avipas'citahh
forth-speak the unspirited,

वेदवादरताः

Veda-vaada-rataahh,

The Vedic-word-rejoicers,

पार्थ

Paartha,

O Son of Prithaa,

नान्यदस्तीति

na'anyat'asti iti

"Not anything [but this] is there," thus

वादिनः ॥ ४२ ॥

vaadinahh.

(are they) the sayers.

कामात्मानः

Kaama'aatmaanahh
The craving selves,

स्वर्गपरा

svarga-paraa'

with heaven the ultimate goal,

जन्मकर्मफलप्रदाम् ।

janma-karma-phala-pradaam,
birth-action-fruit offering,

क्रियाविशेषबहुला

Kriyaa-vis'esa-bahulaam

(With) rites distinctive and many,

भोगैश्वर्यगतिं

bhoga'es'varya-gatiim

(towards) the enjoyment-lordship course [they go].

प्रति ॥ ४३ ॥

prati'.

भोगैश्वर्यप्रसक्तानां

तया स्पृहृतचेतसाम् ।

II. 44.

Bhoga'as'varya-prasaktaanaam

(91) In the enjoyment-lordship of these completely attached ones, by that carried away the conscious soul,

व्यवसायात्मिका

बुद्धिः

समाधौ

न

विधीयते ॥ ४४ ॥

Vyavasaya'aatmika

buddhih

samaadhao

na

vidhiyate.

The resolute-formed

understanding

in rapt contemplation

is not

settled.

त्रैगुण्य-

विषया

वेदा

निश्चैगुण्यो

भवार्जुन ।

II. 45.

Trae-guṇya-

visayaa'

vedaa'

Nis-trae-guṇyo'

bhava'Arjuna.

The three

qualities are the subject

[of the] Vedas.

Without (these)

do thou become, Arjuna,

three attributes,

निर्द्वंद्वो

नित्यसत्त्वस्थो

निर्योगक्षेम

आत्मवान् ॥ ४५ ॥

Nir-dvaṇḍvo'

nitya-sattva-stho'

Nir-yoga-kṣema'

Aatma-vaan.

Without duality,

constant in harmony fixed,

without uniting nor securing.

Self-full.

Cf. IX 22. Without [desire for] acquisition or security.

यावानर्थे

उदपाने

सर्वतः

संस्पृतोदके ।

Yaavaan-artha'

udapaane

sarvatah

saṃspṛta'udake

(1) As much use (is there)

in water-conservation

in an everywhere

flooded-over water-place,

(2) As much use ..

for a reservoir with

from all sides

flooding in water,

GIITAA

तावान् सर्वेषु
Taavaan sarvesu
So much [is there] in all

वेदेषु ब्राह्मणस्य
vedesu braahmanasya
for the Braahmana

विजानतः ॥ ४६ ॥
vijaanatah.
of superior knowledge.

कर्मण्येवाधिकारस्ते

II. 47. Karmam'eva'adhikaaras-te
(94) In action only [is there] a right of thine
मा मा
maa never in (its)

फलेषु कदाचन ।
phalesu kadaacana.
at any time.

मा
Maa

कर्मफलहेतुर्भूर्मा
karma-phala-hetur-bhuur. 'Maa
Let not (there be) * an action (for) fruit motive. Nor (let)

ते सङ्गो
te sango
thy attachment be in inaction.

उत्सृज्यते ॥ ४७ ॥
ostu'a-karmaan.
be in inaction.

योगस्थः

II. 48. Yoga-sthahh
(95) In At-One-ment yoga fixed,
कुरु कर्मणि सङ्गं
kuru karmaan, sangam
perform actions, attachment

त्यक्त्वा धनंजय ।
tyaktvaa dhanamjaya.
having abandoned, O Wealth Conquerer.

सिद्ध्यसिद्ध्योः

Siddhi'a-sidhyohh
In success (and) non-success

समो भूत्वा समत्वं
samo bhuutvaa samatvam
the same having become, equality

योग उच्यते ॥ ४८ ॥
yoga ucyate.
is said (to be).

CHAPTER II

- दूरेण ह्यवरं कर्म
Duureṇa hi'avarāṇ karmā
By far indeed lower is action
- बुद्धौ शरणमन्विच्छ
Buddhao S'aravām-anviccha.
In intuitive understanding refuge seek.
- बुद्धियुक्तो
Buddhi-yukto'
The intuitive-understanding united one
- तस्माद्योगाय युज्यस्व
Tasmaat'yogaaya yujiyasva.
Therefore to At-One-ment be united.
- कर्मजं बुद्धियुक्ता
Karma-jam* buddhi-yuktaa'
To Intuitive Understanding at-one'd, indeed (action-born)*
- कर्मसु कर्मभाः कृपाः
karmasu karmabhaḥ kṛpāḥ
in action (are) Pitiable (are)
- जहातीह योगः
jahaati'iha yogaḥ
foregoes here [in this world] Yogabhh At-One-ment
- उभे सुकृतदुष्कृते ।
ubhe sukrta-duskrte.
both good (and) evil actions.
- कौशलम् ॥ ५० ॥
kaos'alam.
skill.
- फलं त्यक्त्वा मनीषिणः ।
phalam tyaktvaa manisṛabh,
fruit having the thoughtful ones,
abandoned,
- फलेहेतवः ॥ ४९ ॥
phala-betavahh
the fruit-motivated.
- बुद्धियोगाद्धनंजय ।
buddhi-yogaat Dhanaṁjaya.
buddhi-understanding's At-One-ment, O Wealth Conquerer.

जन्मबन्धविनिर्मुक्ताः

पदं

गच्छन्त्यनामयम् ॥ ५१ ॥

Janma-bandha-vinirmuktaah padaam

gacchanti an-aamayam

The birth-bondage-loosened ones, the goal

achieve they—[that spot] free from pain

यदा ते मोहकलिलं

बुद्धिर्व्यतितिरिष्यति ।

Yadaa te* moha-kalilaam

buddhir-vyattitarisyati,

When* [a dark tunnel.] of unconsciousness impenetrable (thy)*

understanding shall have traversed,

तदा

गन्तासि

निर्वेदं

श्रोतव्यस्य

श्रुतस्य च ॥ ५२ ॥

Tadaa

gantaasi

nirvedaam

s'rotavyasya

s'rutasya ca

Thou shalt go

to satiety

of what should be heard, of what has been heard, as well,

श्रुतिविप्रतिपन्ना

ते

यदा स्थास्यति निश्चला ।

II. 53. S'rutu-vipratipannaa

te

yadaa* sthaasyati

mis'calaa

(100) (When)* by¹ scriptural texts mutually contradicting, thy (understanding)**

shall stand

stock-still,

¹doctrinal

समाधावचला

बुद्धिस्तदा

योगमवाप्स्यसि ॥ ५३ ॥

Samaadhaa'acalaa

buddhis-**tadaa

yogam-avaapsyasi.

In absorbed contemplation unwavering,

then

At-One-ment thou shalt attain.

अर्जुन उवाच—

Arjuna' uvaaca :
Arjuna said .

स्थितप्रज्ञस्य

II 54. Sthita-prajn'asya

(101) Of the steadfast-minded one,

का भाषा

kaa bhaasaa

what description [is there],

समाधिस्थस्य

samaadhi-sthasya,

Kes'ava ?

of this contemplation-
fixed one, Glorious Hair ?

केशव ।

स्थितधीः

Sthita-dhiih

The firm intentioned one,

किं प्रभाषेत

kim prabhaaseta,*

how may he converse,

किमासीत्

kim-aasiit,

how may he sit,

ब्रजेत् किम् ॥ ५४ ॥

vrajeta kim ?

he proceeds how ?

श्रीभगवान् उवाच—

S'ri Bhagavaan uvaaca :

The Holy Blessed one said .

प्रजहाति

Prajahaati

(102) (When)* completely one
forsakes

यदा

Yadaa*

कामान्

kaamaan

cravings

सर्वान्

sarvaan,

all,

पार्थ

Paarth,

O Son of Prthan,

मनोगतान् ।

mano'gataan

mind-absorbed, concealed ;
[lit. "mind-gone"]

आत्मन्येवात्मना

तुष्टः

स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

Aatmani'eva'aatmanaa

tust'ahh.

sthita-prajn'as-tadaa'ucyate.

In the Self, only, by the Self, content,

"the steadfast-minded one," then is one said (to be).

दुःखेष्वनुद्विग्नमनाः

सुखेषु

विगतस्पृहः ।

Du'khesu'anudvigna-manaahh

sukhesu

vigata-spr'ahh*

In sorrows the unagitated-minded-one, in pleasures,

the desire-departed one,

चीतरागभयक्रोधः

स्थितधीर्मुनिरुच्यते ॥ ५६ ॥

Viita-raaga-bhaya-krodhahh

Scattered passion, fear, anger,

sthita-dhūr-munir-ucyate.

the firm-intentioned one, "a silent sage" is said (to be).

यः

सर्वत्रानभिखेहस्तत्तत्प्राप्य

शुभाशुभम् ।

Yahh

sarvatra'an-abhisnehas-tat-tat-praapya,

s'ubha'a-s'ubham

everywhere is not over-attached, such and such having

the auspicious and unauspicious,

obtained,

नाभिनन्दति

न

तस्य

प्रज्ञा

प्रतिष्ठिता ॥ ५७ ॥

Na'abhinandati,

na

tasya

prajn'aa

pratis'hitaa

Neither does he exult,

nor

his

judgment

is well-established.

II. 58.
(105)

यदा संहारते चायं कूर्मो उङ्गानीव सर्वशः ।
Yada saṁharate *ca'ayam kuurmo' ɔṅgaani'iva sarvas'ahh
When (again)* (as) does this tortoise [its] limbs, as it were, from all sides,

इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य

Indriyaani 'indrya'arthebhyas-tasya
(He draws together)* senses from sense objects, his

प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥
prajña'aa pratisṭhitaa.
judgment is well-established,

II. 59.
(106)

विषया
Viśayaa'
Objects of senses

विनिवर्तन्ते
vinivartante
turn back

निराहारस्य
nir-aahaarasya
from the foodless

देहिनः ।
dehinaḥh,
body-dweller,

रसवर्जं
Rasa-varjaṁ.
Savour-relish the exception.

रसो
Raso
Relish

ऽप्यस्य
°pi'asya
also for him,

परं
paraṁ
the Beyond

दृष्ट्वा
drśtvaa
having seen,

निवर्तते ॥ ५९ ॥
nivartate.
retreats.

II. 60.
(107)

यततो
Yatato'
Of the striving one,

ह्यपि
hi'api,
indeed even,

कौन्तेय
Kaunteya,
O Son of Kuntii,

पुरुषस्य
puruṣasya
of the man,

विपश्चितः ।
vipas'citahh
of the inspired one,

GIITAA

इन्द्रियाणि Indriyaani The senses	प्रमाथीनि pramaathuni violently churning about	हरन्ति haranti carry away	प्रसभं prasabham forcibly	मनः ॥ ६० ॥ manah. the mind
तानि Taani Them	सर्वाणि sarvaani all	संयम्य sanyamya, having restrained,	आसीत् aasita should sit,	मत्परः । mat-parabh. Me his Goal Beyond,
वशे Vas'e Under control,	हि hi verily,	यस्येन्द्रियाणि yasya'indriyaani whose senses	प्रज्ञा praj'n'aa judgment (is)	प्रतिष्ठिता ॥ ६१ ॥ pratishtitaa. well-established.
ध्यायतो Dhyaayato For (the man)* meditating	विषयात् visayaan on the sense objects,	पुंसः pum'sabh* intimacy in them in addition is born.	सङ्गस्तेषूपजायते । sangas-tesu'upa-jaayate.	
सङ्गात् Sangaat From intimacy	संजायते sangjaayate well born is	कामात् क्रोधो Kaamaat krodho From craving, wrath	ऽभिजायते ॥ ६२ ॥ abhjaayate. is bred.	

CHAPTER II

- II. 63. (110) क्रोधाद्भवति
Krodhaat'bhavati
From anger becomes
संमोहः
samohahh.
stupor.
संमोहात्
Sammoaat
From stupor
स्मृतिविभ्रमः ।
smrti-vibhramahh.
is memory's falling away.
स्मृतिभ्रंशाद्
Smrti-bhraas'aat
From memory's falling away
बुद्धिनाशो
buddhi-naas'o
buddhi-naas'aat
From understanding's
destruction [is accomplished.]
प्रणश्यति ॥ ६३ ॥
pranaasyati.
is lost.
- II. 64. (111) रागद्वेषवियुक्तैस्तु
Raaga-dvesa-viyuktaes-tu
By attraction-repulsion disjoined, indeed, among sense objects, by the senses moving [experiencing].
आत्मवश्यैर्विवेयात्म
Aatma-vas'yaer-vidheya'atmaa
By the Self-controlled (senses)*, the well-governed Self
प्रसादमधिगच्छति ॥ ६४ ॥
prasaadam-adbigacchati.
translucent serenity approaches.
- II. 65. (112) प्रसादे
Prasaade
In limpid tranquillity
सर्वदुःखानां
sarva-duḥkhaanaam
all sorrows'
हानिरस्योपजायते ।
haanir-asya'upa jaayate.
destruction for him in addition is born.

- प्रसन्न-
Prasanna-
To the bright pellucid
- चेतसो
cetaso'
soul,
- ह्यशु
hi'aas'u
indeed quickly
- बुद्धिः
buddhih
the understanding
- पर्यवतिष्ठते ॥ ६५ ॥
parvavatisṭhate.
in every way becomes steady.
- नास्ति
Na'asti
Nor is there
- बुद्धिरयुक्तस्य
buddhir-a-yuktasya,
understanding for the unharmonized one ;
- न
na
too for the
- चायुक्तस्य
ca'a-yuktasya
too for the
- भावना ।
bhaavanaa;
meditation ;
unharmonized
- न
na
too for the
- चायुक्तस्य
ca'a-yuktasya
too for the
- भावना ।
bhaavanaa;
meditation ;
unharmonized
- चामावयतः
ca'a-bhaavayatah
Nor too for the non-meditating one
- शान्तिरशान्तस्य
s'aantir A-s'aantasya
peace For the unpeaceful one, whence
- कुतः
kutahh
sukham ?
- सुखम् ॥ ६६ ॥
sukham ?
- इन्द्रियाणां
Indriyaanaam
Among the senses
- हि
hi
indeed
- चरता
carataam
roaming, that which the mind
- यन्मनो
yat mano
conforms to,
- तदस्य
Tat'asya*
That
- हरति
harati
carries away (his)*
- मज्ञा
prajn'aaam
judgment (like)*
- वायुर्नावमिवाम्भसि ॥ ६७ ॥
vaayur-naavam-iva'ambhasi.
wind a ship, on the water.

तस्माद्यस्य महाबाहो
Tasmaat'yasya, Mahaa-baaho,
Therefore, to whom, O Great Armed,

निगृहीतानि
nigrihitaani
restrained

सर्वशः ।
sarvas'abh
everywhere [are]

II. 68.
(115)

इन्द्रियाणीन्द्रियार्थैश्चस्तस्य

Indriyaani'indriya'arthebhyas-tasya
His senses from sense objects, his

प्रज्ञा
prajn'aa
judgment

प्रतिष्ठिता ॥ ६८ ॥
pratisṭhita.
is well established.

या निशा
Yaa nis'aa
That which (is) might

सर्वभूतानां तस्यां
sarva-bhutaanaani tasyaani
for all creatures, in that

जागर्ति संयमी ।
jaagarti saanyami.
wakes the thoroughly restrained one.

II. 69.
(116)

यस्यां जाग्रति
Yasyaani jaagrati
That in which wake

भूतानि सा
bhuutaani saa
creatures, that (is)

पश्यतो मुनेः ॥ ६९ ॥
pas'yato munehh.
for the seeing silent sage.

GĪTĀA

II. 70.

(117)

आपूर्यमाणमचलप्रतिष्ठं

Aapuryamaaṁam-acala-pratiṣṭhaṁ

(Aṣ)* ever being filled, (yet) unsirring and stable,

(11+11 Rhythm
See XI. 15)

समुद्रमापः

samudram-aapahh
into the ocean, waters

प्रविशन्ति यद्वत् ।

pravis'anti yadvat*
enter,

तद्वत्कामा

Tadvat-kaamaa'

So (he into whom all)* cravings

यं

yam*

प्रविशन्ति सर्वे

pravis'anti sarve*
enter

स

sa'
he

शान्तिमाप्नोति न

s'aantum-aapnoti, na
peace attains— not

कामकामी ॥ ७० ॥

kaama-kaami.
craving-cravers,

विहाय

Vihaaya

(118) Having abandoned (all)* craving,

कामान् यः सर्वान्

kaamaan yahh** sarvaan*
(such)**

पुमांश्चरति

pumaan'carati

a man wanders, (the one) without desire,
[through experience].

निःस्पृहः ।

nihh-sprhahh
without desire,
[through experience].

निर्ममो

Nir-mamo;

Without "muneness,"

निरहंकारः

nir-aban/kaarahh,

without the I-making urge,

स

sa

he

शान्तिमधिगच्छति ॥ ७१ ॥

s'aantim-adhigacchati.

peace approaches.

एषा

Esaa

ब्राह्मी

braaamhii

स्थितिः

sthitihh,

पार्थ

Paartha;

नैनां

na'enaam

प्राप्य

praapya

विमुह्यति ।

vimuhyati.

II. 72.
(119)

This (is) the Absolute All-One state, O Son of Prthaa,

not this having obtained, a man faints

स्थित्वाऽस्यामन्तकाले

Sthitvaa'asyaam-anta-kaale

Having been established in this in the end of [his]

ऽपि

°pi,

time as well,

ब्रह्मनिर्वाणमृच्छति ॥ ७२ ॥

Bramha-nir-vaanam-rcchati.

the All-One's Ecstatic Bliss he attains,
[merged in the storm's still heart, blown therein by mighty winds]

away.

NOTE: "Nir-vnaam" literally means "without blowing" from the root "Vaa" which with "nir" means to "cease to blow." Derived meaning is "blown-out" or "extinguished" which has given rise to the doctrine of "Nirvaana" as the "annihilation of consciousness" on the one hand or "absorption into the All-One's bliss" on the other. The Chinese glyph for "negation" is a bird flying upward.

ॐ

A'um

Om !

हरिः

Harihh !

Hari

[The Ravisher, Vishnu] [The Trinity]

ओम्

A'um

Om !

तत्

Tat

THAT !

[The undefinable one]

सत्

Sat,

BEING(NESS) !

Colophon :

GUITAA

इति

Iti

Thus

श्रीमद्भगवद्गीतासुपनिषत्सु

S'rīmat' Bhagavat' Gītāsu' upaniṣatsu

in the auspicious blessed song of the Upanisads : of the Absolute All-One, the Science
[Inner Teachings spoken at the Guru's Feet.]

ब्रह्मविद्यायां

Brahma-Vidyāyāmaṁ

योगशास्त्रे

Yoga-S'āstre

In the At-One-ment Scripture ; in S'rī Kṛṣṇa-Arjuna's converse : "The Enumeration At-One-ment Yoga" named,

श्रीकृष्णार्जुनसंवादे

S'rī-Kṛṣṇa' Arjuna-saṁvaade

संख्ययोगो

" Sāṁkhya-yoga "

नाम

naama

द्वितीयो

dvitīyo'

the Second

उच्यते

'dhyāyāh.

Discourse.

अर्जुन उवाच—

Arjuna' uvaaca :
Arjuna said.

ज्यायसी

III. 1.
(120)
Jyaayasi
(If)* superior

चेत्कर्मणस्ते

cet* karmas-te
than action by Thee

मता

mataa
is deemed
intuitive understanding, O Men Arouser,

बुद्धिर्जनार्दन ।

buddhir-Janaardana,

तत्किं

tat-ki
then why,

कर्मणि

karma
in action

घोरे

ghore
awful,

मां

maa
me

नियोजयसि

niyojayasi,
dost thou yoke,

केशव ॥ १ ॥

Kes'ava ?

O Glorious-Haired One ?

व्यामिश्रणेव

Vyaamis'rena'iva

III. 2.
(121)

With intermixed [conflicting], as it were,

वाक्येन

vaakyena
words, (my)*

बुद्धिं

buddhi
understanding

मोहयसीव

mohayasi'iva
Thou perplexest

मे ।

me*
somewhat,

GĪTĀA

तदेकं चद
tat'ekam vada
so one thing speak,

निश्चित्य
nis'citya
having decided

येन श्रेयो

yena s'reyo'

by which the highest good

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca

The Auspicious Blessed One said

ऽहमाप्नुयाम् ॥ २ ॥

o'ham-aapnuyaam.

I may obtain.

लोकेऽस्मिन् -

Loke'smin'

In (this)* world

द्विविधा

dvividhaa

a twofold rule of life

निष्ठा

nisthaa

of old was declared

पुरा प्रोक्ता

puraa proktaa

मया ऽनघ ।

mayaa'an-agma'

by me, O thou who goeth

not the wrong way !

योगिनाम् ॥ ३ ॥

yoginaam.

of the strivers for union.

ज्ञानयोगेन

jn'aana-yogena

by wisdom at-one-ment

सांख्यानं

Saankhyaanaam

of the Enumerators of

Knowledge, (and)

कर्मयोगेण

karma-yogena

by action at-one-ment

न कर्मणाम्-

Na karmaanaam-

Not from actions

III. 4.

(123)

अनारम्भात्पिक्कम्भ्यं

an-aarambhaat'naeskarmyam

non-undertaking, freedom from bondage-creating action

पुरुषो ऽश्नुते ।

puruso's'nute

a man enjoy.

CHAPTER III

संन्यसनादेव

न च

saṁnyasanaat'eva

Na ca

from renunciation merely, to achievement

सिद्धिं

siddhiṁ

समधिगच्छति ॥ ४ ॥

sam-adhi-gacchati.

does he go near.

तिष्ठत्यकर्मकृत् ।

जातु

jaatu

कश्चित्क्षणमपि
kas'cit-kṣaṇam-api
anyone for a twinkling of an eye also

tiṣṭhati'a-karma-kṛt.

remain without action performing.

III. 5.
(124)

कार्यते

Kaarystate

He is made to do

ह्यवशः

hi'avas'ahh

involuntarily

कर्म

karma

action

सर्वैः

sarvaih

all (by)

प्रकृतिजैर्गुणैः ॥ ५ ॥

prakṛti-jaer-guṇaehh.

the nature-born qualities

स्मरन् ।

मनसा

manasaa

by his mind remembering.

संयम्य

saṁyamya

having restrained,

य

ya'

he who

आस्ते

aaste

sits

स्मरन् ।

III. 6.
(125)

कर्मेन्द्रियाणि

Karma'indriyaani

The action-organs

य

ya'

he who

आस्ते

aaste

sits

मनसा

manasaa

by his mind remembering.

उच्यते ॥ ६ ॥

उच्यते ॥ ६ ॥

मिथ्याऽऽचारः

mithyaa'aacaarahh

"of false conduct"

विमूढात्मा

vimuudha'atmaa

that bewildered self,

इन्द्रियार्थान्-

Indriya'arthaan-

the sense objects,

स

sa'

he

उच्यते ॥ ६ ॥

ucyate.

is called.

GIITAA

यस्त्विन्द्रियाणि

III. 7.

Yas-tu'indriyaani

मनसा

manasaa
by the mind

नियम्यारभते

niyama'yaa'rabhate,

having curbed, commences,

ऽर्जुन ।

°rjuna,

O Arjuna

कर्मैन्द्रियैः

karma'indriyaebh

by the action-organs,

कर्मयोगम् -

karma-yogam-

action at-one-ment,

असक्तः

a-saktah

unattached,

स

sa'

he

विशिष्यते ॥ ७ ॥

vis'isyate.

is distinguished in excellence.

नियतं

Niyatau

(127) (Thy)* [dharma] allotted task

कुरु

kuru*

task

कर्म

karma

(do)*

त्वं

tvam.

thou

ज्यायो

jyaayo'

hi'a-karma'ahh.

ह्यकर्मणः ।

hi'a-karma'ahh.

शरीरयात्रा

S'arura-yaatraa'

(Thy)* body's maintenance

[lit "Pilgrimage"]

अपि च

°pi ca

moreover

ते न

te* na

would not

प्रसिद्ध्येदकर्मणः ॥ ८ ॥

prasiddhyet'a-karma'ahh

be well accomplished from inaction.

यज्ञार्थात्कर्मणो

III. 9

(128) (Otherwise than)*

for sacrifice-sake action, (this)*

अन्यत्र

°nyatra*

(this)*

लोको

loko

world

अयं

°yam*

karma-bandhanahh.

कर्मबन्धनः ।

karma-bandhanahh.

is action-bound.

तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ॥ ९ ॥
 Tat artham karma, Kaunteya, mukta sangahh samaacara.
 For that purpose, action, O Son of Kuntū, freed from attachment, do thou perform.

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।
 Saha-yaṇ'aahh prajaahh sṛṣṭvaa puraa'ūvaaca Prajaapatihh
 (129) Coexistent with sacrifice, creatures having emanated of old, [thus] spake Creation's Lord :

अनेन एष वो ऽस्मिष्टकामधुक् ॥ १० ॥
 Anena Eṣa vo' °stu'ista-kaama-dhuk.
 "By this [sacrifice] shall ye propagate [your kind]. This [sacrifice] unto you be the desired Divine Cow of Plenty.

देवान्- भावयन्तु वः ।
 Devaan- bhaavayantu vabh.
 (130) The Shining Divinities cherish by this [sacrifice]. (May) those Shining Ones cherish you

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥
 Paras-pataṁ bhaavayantabh s'reyahh param-avaapsyatha
 Each other cherishing the Supreme God beyond you shall obtain.

- इष्टान् भोगान् हि वो देवा यज्ञभाविताः ।
 Iṣṭaan-bhogaan-hi vo' devaa daasyante yajña-bhāvitaahh.
 (131) Wished-for enjoyments surely to you the Shining Divinities will give [if] by sacrifice-cherished
- तैर्दत्तानप्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ १२ ॥
 Taiṛ-dattaan-apradaaya'ebhyo yo bhunkte stena' eva sah.
 Those things by them given, not making return to them, he who (so) enjoys, a thief only is he,

- यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वेक्लिब्वैः ।
 Yajña-s'iṣṭa as'inahh santo' mucyante sarva-klibvaisahh.
 (132) The sacrificial-leavings-consumers, the good, are released from all offenses,
- युञ्जते ते त्वर्षं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥
 Bhunjate te tu-aghaṁ— paapaa' ye pacantyaatma-kaaranaat.
 Eat: they indeed disaster —those sinners who cook for themselves (as) their motive.

- अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
 Annaat'bhavanti bhutaani, parjanyaat'anna-sambhavahh.
 (133) From food become beings, from the rain-cloud (is) food's production

- यज्ञाद्भवति यज्ञोर्जयो यज्ञः कर्मसमुद्भवः ॥ १४ ॥
 Yajn'aat'bhavati parjanya' yajn'ahh karma-samudbhavahh.
 From sacrifice becomes the rain-cloud, sacrifice (is) action-created.
- कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
 Karma Bramha'udbhavam viddhi ; Bramha'axara-sam-udbhavam.
 Action (as) from the Absolute All-One arose, know ; (and) the All-One as indissoluble derived
- तस्मात्सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥
 Tasmaat sarva-gataam Bramha nityam yajne pratishtitam.
 Therefore, the all-pervading Absolute All-One, constantly in sacrifice is well-established.
- एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
 Evam pravartitam cakram na'anuvartayati'iha yahh*,
 Thus the set-in-motion cakra-wheel (he who) *does not pursue here in this world
- अवायुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥
 aghaa'ayur-indriya'aaramo' mogham, Paartha, sa' juvati.
 a sinful life (m) the senses revelling, vainly, O Son of Prthaa, he lives.
 [lit " gone astray "]

यस्वात्मरतिरेव

III. 17.

(136) (Whereas)* he who indeed in the Self whose delight only may be, Self-satisfied, likewise, (that) man
 आत्मन्येव चासंतुष्टस्- तस्य कार्यं न विद्यते ॥१७॥
 ātmani'eva ca santuṣṭas- tasya kaaryam na vidyate.
 in the Self only, as well, completely content, for him work [yet] to be done naught exists

नैव

III. 18.
(137) Na eva
Not even

तस्य कृतेनार्थो
tasya kṛtena'artho'
for him by action [is there] a purpose,

न

चास्य

Na ca'asya
Nor, too, for him,

सर्वभूतेषु

sarva-bhūteṣu
among all beings,

तस्मादसक्तः

सततं

III 19. Tasmaat a-saktaḥ
(138) Therefore, unattached, continuously,
 कार्यं कर्म समाचर ।
 kaaryam karma samaacara.
 needful action, thoroughly perform
 [the should-be-done]

स्यादात्मतुष्टश्च

मानवः ।

syaat'aatma-triptas ca maanavah
may be, Self-satisfied, likewise, (that) man
 कार्यं न विद्यते ॥१७॥
 kaaryam na vidyate.
 work [yet] to be done naught exists

नाकृतेनेह

कश्चन ।

Na'a-kṛtena'iha kas'cana
nor by inaction here whatever even

[in this world]

कश्चिदर्थव्यपाश्रयः ॥ १८ ॥
 kas'cit artha-vyapaas'rayahh
 for any purpose [is there] dependence

समाचर ।

samaacara.
 action, thoroughly perform

GĪTĀ

- III. 22. (141) न मे पार्थास्ति
Na Me, Paartha'asti
Nor for Me, O Son of Prthaa,
नानावाप्तमवाप्तव्यं
na anavaaptam-avaaptavyam—
Nor (anything) unobtained which should be obtained—(Yet) I proceed
यदि ह्यहं न वतैयं
Yadi hi'aham na varteyam
If indeed I should not proceed
मम वर्त्मानुवर्तन्ते
Mama vartma'anuvartante
my [chariot] wheel-track (men)* would pursue *
उत्सीदियुरिमे
utsideyur-ime
They would sink into ruin—these
लोका
lokaa'
worlds, (if I) did not perform action
न कुर्यो कर्म
na kuryaam karma
did not perform action
मनुष्याः पार्थ
manusyaahh* Paartha,
O Son of Prthaa
सर्वशः ॥ २३ ॥
sarvas'abh
from everywhere,
चेदहम् ।
cet'aham*
*
- III. 23. (142) त्रिषु लोकेषु
trisu lokesu
in the three worlds
वर्त एव च
vart (e)a eva* ca
I proceed also
जालु कर्मण्यतन्द्रितः ।
jaatu karma'm'a-tandritahh,
ever in action unwearied,
कर्मणि ॥ २२ ॥
karma'm.
in action.
- III. 24. (143) किंचन ।
kincana,
anything whatever.

संकरस्य च कर्ता स्यामुपहन्याम् इमाः प्रजाः ॥ २४ ॥
 saṁkarasya ca* kartaa syaam- upahanyaam imaahh prajaahh.
 [caste] confusion's * author (too)* would I be. I would destroy these creatures

सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
 Saktaahh karman'i'a-vidvaams'o Yathaa* kurvanti, Bhaarata,
 (144) (A₃)* attached in action, the un-knowing * act, O Son of the Bharata Race !

कुर्याद्विद्वांस्तथा ऽसक्तस्- चिकीर्षुलोकसंग्रहम् ॥ २५ ॥
 Kuryaat'vidvaams- tathaa'a-saktas' cikursur-loka-saṁgraham.
 (so)* let act the knower *, unattached, desiring the world's solidarity (consolidation)
 (bringing together)

न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
 Na buddhi-bhedam janayet'ajn'aanaam karma-saṅgimaam
 (145) Let not (the wise man) of the understanding a break-up produce in the unwise action-attached ones

जोषयेत् सर्वकर्माणि विद्वान् युक्तः समाचरन् ॥ २६ ॥
 Josayet sarva-karmaaṁ vidvaan-yuktahh samaacaran.
 Let him cause [others] to take joy in all actions —he the wise-harmonized -acting (one)

GIITAA

प्रकृतेः

क्रियमाणानि

III. 27.
(146) [Though]kriyamanaa^{naani}

there are being performed by the qualities of

गुणैः

gu^{naa}ahh

कर्माणि

karmaaⁿⁱ actionsसर्वशः ।
sarvas'ahh
everywhere

अहंकारविमूढात्मा

Aha^{ma}akaara-vimuu^{da}ha "aatmaa

The I maker bewildered Self "The doer myself am I"—thus

कर्ता ज्हमिति

kartaa'aham- iti

मन्यते ॥ २७ ॥

manyate.
he thinks

तत्त्ववित्तु

Tattva-vit-tu

III. 28.
(147)

The Reality-Knower,

Mabaa-baaho

verily, O Great-Armed One, of (both)

महाबाहो

गुणकर्मविभागयोः ।

gu^{na}-karma-vibhaagayohh
quality-action distinctions

गुणा

" Gu^{naa}."

"The qualities [of matter] in the qualities revolve,"

गुणेषु

gu^{na}esu

वर्तन्त

vartant(e) a,"

इति मत्वा

iti matvaa

न सज्जते ॥२८॥

thus having thought, (he is) not attached,

प्रकृतेर्गुण-

Prak^{ter}-gu^{na}III. 29.
(148) [Moved]

by Nature's quality,

संमूढाः

sa^{muu}da^{haa}h

the befooled ones

सज्जन्ते

sajjante

attach themselves
(for their own ends),

गुणकर्मसु ।

gu^{na}akarmasu
in quality actions

तानकृत्स्नविदो

Taan-a-krtsna- vido'

Those, the not-the-whole-knowing ones, the slow ones,

मन्दान्

mandaan

कृत्स्नविन्न

krtsna-vi'na

(let) the whole-knowing one not cause to waver.

विचालयेत् ॥ २९ ॥

vicaalayet.

मयि

Mayi

In me

सर्वाणि

sarvaani

all

कर्माणि

karmaani

actions

संन्यस्याध्यात्मचेतसा ।

sannyasya'adhi'aatma- cetasaa

renouncing in the substratum Self, the conscious Soul

III. 30
(149)

निराशीर्निर्ममो

nir-aas'ir- nir-mamo'

without [selfish] prayer, without " mine-ness "

[expectation]

भूत्वा

bhuutvaa,

having become,

युध्यस्व

yudhyasva

fight thou, completely gone (thy) fever.

विगतज्वरः ॥ ३० ॥

vigata-jvarahh.

ये

Ye

They whom (this)* my

मे

me

matam- idam* opinion *

मतमिदं

matam- idam*

opinion *

नित्यमनुतिष्ठन्ति

nityam anutisthanti

constantly follow closely,

मानवाः ।

maanavaahh

(those) men

श्रद्धावन्तो

s'raddhaavanto'

faith-filled,

ऽनसूयन्तो

'nasuuyanto'

undepreciating,

ते

te

they even

मुच्यन्ते

mucyante

are freed,

कर्मभिः ॥ ३१ ॥

karmabhiih.

from actions.

III. 31.
(150)

ये त्वेतदभ्यसूयन्तो
Ye tu'etat'abhyasuuyanto'
Those who, indeed, this depreciating,

सर्वज्ञानविमूढांस्तान् विद्धि

sarva-jn'aana-vimuuḍhaan taan viddhi
in all knowledge confused these, know thou,' as being destroyed, they, the destitute of consciousness

सहसं चेष्टते
Sadsr'sam cestate
In consonance behaves

नष्टानचेतसः ॥ ३२ ॥
nastaan-a-cetasahh
soul-less ones,
as being destroyed, they, the destitute of consciousness

प्रकृतेर्ज्ञानवानपि ।

prakrter*-jn'aanavaan- api.
the wise man even.

प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥
Prakrtim yaanti bhuutaani. Nigrabahh*, kum karisyati ?
To Nature go beings. Repression, how or what will it effect ?

इन्द्रियस्येन्द्रियस्यार्थे

Indriyasya'indriyasya'arthe
In the senses (is) sense-object-

रागद्वेषौ

raaga-dvesao
attraction (and) repulsion
fundamentally stationed.

न्यवस्थितौ ।

vyavasthitao.

CHAPTER III

परिपन्थिनौ ॥ ३४ ॥

वश्यं वासामगच्छेत्तौ
 vas'am-aagacchet. Tao
 into (their) power [man] come.

ह्यस्या हि'asya*
 indeed (are)
 paripanthinao.
 in all ways (his)
 highway obstructors.

Of these two, let not,

परधर्मात् स्वनुष्ठितात् ।

विगुणः
 viguṇahh,
 without merit

para-dharmaat su'anusṭhitaat.
 than an alien duty well conformed to.

श्रेयान् स्वधर्मौ

III. 35. S'reyaan sva-dharmo'
 (154) Better one's own [inner] duty

स्वधर्मे निधनं
 Sva-dharma nīdhanam
 In one's own law, death

श्रेयः
 s'reyahh.
 (is) better.

परधर्मो
 Para-dharmo'
 The alien duty

भयावहः ॥ ३५ ॥
 bhaya'avahahh.
 (is) fear-fraught.

अर्जुन उवाच—

Arjuna' uvaaca.
 Arjuna' said:

अथ केन प्रयुक्तो
 Atha kena prayukto'
 Now, by what urged on,

पूरुषः ।
 puurusahh* ?
 ?

द्वयं पापं चरति
 'yam paapaṃ carati
 * sin (does) this (man) *do

III. 36. (155)

अनिच्छन्नपि

An-icchān'-api

Against his wish also,

वाष्णयं

Vaarsṇeya

O Son of Vṛṣṇi's Race

बलादिव

balaat'iva

by force

नियोजितः ॥ ३६ ॥

niyojitah ?

coerced to link himself ?

श्री

भगवानुवाच—

S'ri

Bhagavaan-uvaaca

The Auspicious

Holy One said .

काम

Kaama

Craving

एष

esa

this (is),

क्रोध

krodha

anger

एष

esa

this (is),

रजोगुणसमुद्भवः ।

rajo' guṇa-samudbhavahh.

from the motion quality arisen

महाऽशनो

Mahaa'-as'ano'

Very ravenous,

महापाप्मा

mahaa-paapmaa

greatly sinful,

विद्धचेनमिह

viddhi enam-ihā

know this (as) here [on earth]

वैरिणम् ॥ ३७ ॥

vaeriṇam.

the adversary

धूमेनाव्रियते

Dhūmena aavriyate

(As) by smoke is completely enveloped

वह्निर्यथा ऽऽदर्शो

vahniṛ- yathaa'-aadaṛs'o

fire, / ' as a mirror by

मलेन

malena

dust,

च ।

ca

likewise,

CHAPTER III

यथोल्बेनावृतो

Yathaa'ulbena'aavrtō
as by the amnion sac is enveloped

ज्ञानमेतेन

jn'aanam-etena
wisdom by this (craving)—

आवृतं

Aavrtam

III. 39.
(158)

Enveloped (is)

कामरूपेण

kaama-ruupena,
by craving's form,

इन्द्रियाणि

"Indriyaani

"The senses,

III. 40.
(159)

गर्भस्तथा

garbhas- tathaa
the embryo, so.

ज्ञानिनो

jn'aanino'
the wise man's

नित्यवैरिणा ।

nitya-vaeriyaa—
constant foe—

च ॥ ३९ ॥

दुष्पूरणानलेन

dus-puurena'analena
hard-to-fill, unsatiable fire as well.

कौन्तेय

Kaunteya,

O Son of Kuntū,

बुद्धिरस्याधिष्ठानमुच्यते ।

buddhir asya'adhisthaanam " ucyate
the understanding, (are) its station," it is said

मनो

mano'

the mind,

एतैर्विमोहयत्येष

Etaer-vimohayati'esa

by these it deprives of consciousness him

ज्ञानमावृत्य देहिनम् ॥ ४० ॥

jn'aanam-aavrtiya* dehinam.
the body-dweller.

तेनेदमावृतम् ॥ ३८ ॥

tena'idam-aavrtam.
by that (craving), this is enveloped.

(Wisdom having enveloped)*

CHAPTER III

जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥
 jahī s'atruṃ, Mahaa-baaho, kaama-ruupaṃ dur-aasadam.
 slay thou, the overthrower, O Great-Armed One —the craving form —difficult of access
 [and control]

ॐ हरिः ॐ तत् सत्
 A'um Hariḥ ! A'um Tat Sat,
 Om ! Om ! THAT ! BEING(NESS) !
 [The Ravisher, Viṣṇu] [The Trinity] [That undefinable One]

Colophon :

इति श्रीमद्भगवद्गीतासूपनिषत्सु
 Iti Śrīmat' Bhagavat' Gitaasu' upaniṣatsu

Thus in the auspicious blessed song of the Upanisads ;
 [teachings spoken at the Guru's Feet]

ब्रह्मविद्यायां

Bramha-Vidyayaaṃ

of the Absolute All-One, the Science,

योगशास्त्रे

Yoga-S'aastre

In the At-One-ment Scripture ;

S'ri-Kṛṣṇa' Arjuna-samvaade

in S'ri Kṛṣṇa-Arjuna's converse ;

श्रीकृष्णार्जुनसंवादे

कर्मयोगो

नाम

" Karma-Yogo " named,
 " Action-At-one-ment "

तृतीयो

Tṛtiyo'

the Third

उच्चायः

o'dhyaayah.

Discourse.

श्रीभगवानुवाच—

S'ri Bhagavaan uvaaca :
The Blessed Lord said :

अथ

Atha

Now [follows]

चतुर्थो

Caturtho*

the Fourth

ऽध्यायः

*dhyayyahh

Discourse

इमं

Imam*

IV. 1.

[(163)

विवस्वते

Vivasvate

To Vivasvat (this)*

[the Sun]

योगं

Yogam

at-one-ment yoga

प्रोक्तवानहमव्ययम् ।

proktavaan-aham- avyayam

announced I, [this] the inexhaustible

विवस्वान्

Vivasvaan

Vivasvat

मनवे

Manave

to Manu

प्राह्

praaha,

Manu-1xvaakave

मनुरिक्ष्वाकवे

Manur-1xvaakave

proclaimed (it), Manu to 1xvaaku

ऽब्रवीत् ॥ १ ॥

*bravit.

spoke (it).

एवं

Evam

Thus,

IV. 2.

(164)

परंपराप्राप्तमिमं

paramparaa-praaptam imam

from one to another obtained, this,

राजर्षयो

Raajarsayo'

the Royal Sages

विदुः ।

viduhh.

know.

CHAPTER IV

परंतप ॥ २ ॥
Parāṇṭapa.
O Foe Consumer.

नष्टः
nastahh,
has become
destroyed.

योगो

Yogo
(this) At-One-ment
Yoga

महता

mahataa¹

स
Sa² By [lapse of] (great) time here

कालेनेह

kaalena¹ha
[in the world]

पुरातनः ।

puraatanahh
—the ancient (Yoga)

प्रोक्तः

proktahh
was declared

योगः

yogahh
At-One-ment Yoga

ते

te

मया

mayaa

स
Sa² eva²aya² by me to thee today. (this)²

IV. 3.

(165)

It even

मे

me

My

दसि

°si

भक्तो

Bhaktō

Devotee

रहस्यं

Rahasyam

Thus (is) secret

चेति

ca²iti.

as well.

सखा

sakhaa

comrade

ह्येतदुत्तमम् ॥ ३ ॥

hi²etat²uttamam.

verily² the Highest.

अर्जुन उवाच—

Arjuna uvaaca.

Arjuna said:

अपरं भवतो

Apara²m

Later (was) Thy

जन्म

janma

birth;

परं

para²m

Earlier

जन्म

janma

the birth

विवस्वतः ।

Vivasvatahh.

of Vivasvat.

IV. 4.

(166)

कथमेतद्विजानीयां

Katham-etat'vijaaniyaan//

How this may I realize

त्वमादौ

tvam-aadao

thou (didst) in the beginning

प्रोक्तवानिति ॥ ४ ॥

proktavaan-iti ?

declare thus ?

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca .

The Blessed Lord said :

बहूनि

Bahuuni

Many (have been)

मे

me

My

व्यतीतानि

vyatutaani

past

जन्मानि

janmaani

births,

तव

tava

thine

चाजुनं ।

ca'Arjuna.

as well, Arjuna,

तान्यहं

Taan'ahan

These I

वेद

veda

know

सर्वाणि

sarvaani ;

all (of them) ;

न

na

not dost

त्वं

tvam

thou

वेत्थ

vettha,

Know (thine),

परंतप ॥ ५ ॥

Paramitapa.

O Foe Consumer.

अजोऽपि

Ajo'°pi*

(Though)° unborn*

सन्नव्ययात्मा

san -avyaya' aatmaa

being, the undiminished^{५४}

भूतानामीश्वरो

bhuutaanaam-'is'varo'

creatures' Lord

°ऽपि

°pi

as well

सन् ।

san,

being,

प्रकृतिं स्वामधिष्ठाय

Prakṛtiḥ svaam-adhiṣṭhāya
Nature, Mine own, presiding over,
[Primordial Matter]

संभवाभ्यात्ममायया ॥ ६ ॥

saṁbhavaāmi'āatma-māyayāa.

I am born by Mine own mysterious Creative Power of Illusion.

यदा यदा हि धर्मस्य
Yadaa yadaa hi dharmasya
Whenever verily for righteousness

ग्लानिर्भवति

glānir-bhavati,

भारत ।

Bhaarata,

a languid decline becomes, O Son of Bharata's Race

IV. 7.
(169)

अभ्युत्थानमधर्मस्य

abhyutthānam-a-dharmasya
[and there is] a rising of unrighteousness,

तदा दत्तमानं

tadaa'āatmaanaḥ
then my Self

सृजाम्यहम् ॥ ७ ॥

srjaami'aham.
emanate I.

परित्राणाय

Paritraaṇāya

साधूनां

saadhuunaḥ

विनाशाय

vinaas'aaya

च दुष्कृताम् ।

of the good, for the complete destruction, too, of evil-doers,

IV. 8.
(170)

धर्मसंस्थापनार्थाय

dharma-saṁsthāpana'arthāya
for duty's establishment sake,

संभवामि

saṁbhavaāmi
I am born

युगे

yuge
from age

युगे ॥ ८ ॥

yuge.
to age,

- IV. 9. जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
 (171) (This) birth (and) action, too, of Mine divine, thus, he who knows in reality, tattvatah
- त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥
 tyaktvaa dehaṁ punar janma na'eti ; maam-eti so' °rjuna.
 having abandoned the body, to rebirth (he) does not come. To Me comes he, Arjuna.
- वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
 IV. 10. Vīta-raaga-bhaya-krodhaa mat'mayaa' maam-upaas'ritaahh,
 (172) Departed passion, fear, anger, by Me filled, to Me resorting,
- बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥
 bahavo jñ'ana-tapasaa puutaa' mat'bhaavam-aagataahh.
 many, by wisdom's burning purposeful asceticism purified, to My Being come.
- ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
 IV. 11. Ye Yathaa* maam prapadyante taan-tathaa'eva bhajamyaham.
 (173) (As) they who Me approach, on them, even, adoringly attend I (so)

मम Mama My	वर्तमानुवर्तन्ते vartma'anuvartante [chariot] wheel tracks [way] pursue	मनुष्याः manusyaahh, humans,	पार्थ Paartha, O Son of Prthaa,	सर्वशः ॥ ११ ॥ sarvas'ahh. from everywhere.
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काङ्क्षन्तः Kaanxantahh Longing	कर्मणा karmaanaa for action's	सिद्धिं siddhi success,	यजन्त yajant(e)a they sacrifice	इह iha here	देवताः । devataahh. (to) the Shining Divinities
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क्षिप्रं Xipraa Quickly	हि hi indeed	मानुषे maanuse in the human	लोके loke world	सिद्धिर्भवति siddhir-bhavati accomplishment becomes	कर्मजा ॥ १२ ॥ karma-jaa. of action born.
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चातुर्वर्ण्यं Caatur-varnyaa The Fourfold caste	मया mayaa by Me	सृष्टं srshta emanated,	गुणकर्मविभागशः । guna-karma-vibhaagas'ahh. quality-action apportioned.
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तस्य Tasya Of it,	कर्तारमपि kartaaram-api as the actor, also	मां maa Me know—	विद्वद्यकर्तारमव्ययम् ॥ १३ ॥ viddhi'a-kartaaram- avyayam. (Me),* the un-acting, the inexhaustible.
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GIITAA

- IV. 14. (176)
- न नां कर्माणि लिप्यन्ति न मे कर्मफले स्पृहा ।
 Na naam karmaani- limpanti. Na me karma-phale sprhaa.
 Nor Me (do) actions besmear. Nor for Me is there in the action-fruit a wish
- इति मां यो अभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥
 Iti maam* yo' o'bhijaanaati karmabhir-na sa baddhyate.
 Thus he who recognizes (Me)*, by actions, not (is) he bound.
- एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
 Evaam jnaatvaa krtam karma puurvaer-api mumukshubhih.
 Thus, having known, was performed action by the ancients, also desiring liberation.
- कुरु कर्मैव तस्मात्त्वं त्वैः पूर्वतरं कृतम् ॥ १५ ॥
 Kuru karma eva tasmaat tvam* puurvaehh puurvataram
 Do (thou)* action only, therefore, (as) by the ancients in the past krtam.
 was done.
- किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
 Kim karma Kim-a-karma iti kavayo' o'pi atra mohitaabh.
 .. What (is) action ? What inaction ? " Thus the bards even (are) here puzzled.

CHAPTER IV

तत्ते	कर्म	प्रवक्ष्यामि	यज्ज्ञात्वा	मोक्ष्यसे	शुभात् ॥ १६ ॥
Tat* te	karma	pravakṣyāmi	yat jñ'atvā	mokṣyase	*s'ubhaat.
To thee (that)*	action	will I speak forth	which, having known,	thou wiltst be released	from the non-shining inauspicious.
कर्मणो		ह्यपि	बोद्धव्यं	च	विकर्मणः ।
Karmaṇo'		hi'api	boddhavyam,	ca	vikarmaṇahh.
(The nature) of action,		indeed, also	should be known :	there should too.	(the nature) of improper action.
IV. 17.					गतिः ॥ १७ ॥
(179)					gatihh.

अकर्मणश्च	बोद्धव्यं	गहना	कर्मणो	गतिः ॥ १७ ॥
A-karmaṇas'ca	boddhavyam.	Gahanaa	karmaṇo'	gatihh.
Inaction, as well,	should be known.	Impenetrable (is)	action's	Way.
कर्मण्यकर्म	यः	पश्येदकर्मणि	च	यः ।
Karmaṇi'a-karma	yahh	paś'yet' a-karmaṇi	ca	yahh
In action, non-action,	he who	beholds, in non-action, too,	karma	he who (sees) :
IV. 18.				
(180)				
स	बुद्धिमान्	मनुष्येषु	स	कुल्लकर्मकृत् ॥ १८ ॥
sa'	buddhimaan	manuṣyesu	sa'	kṛtsna-karma-krt.
he (is)	wise	among humankind,	and a "whole" action-doer,	

GIITAA

- IV. 19. यस्य सर्वे समारम्भाः कामसंकल्पवर्जिताः ।
 (181) Yasya sarve samaarambhaahh kaama-samkalpa-varjitaahh
 Of whom in all enterprises craving and the formative wishful intent (are) excluded.
- ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥
 jñāna'agni-dagdha karmaaṃ tam- aahuḥ paṇḍitaṃ budhaahh.*
 by wisdom's fire consumed (his) actions, him (the wise)* call "learned."
- IV. 20. त्यक्त्वा नित्यतृप्तो निराश्रयः ।
 (182) Tyaktvaa nitya-trpto nir-aas'rayahh,
 Having abandoned action-fruit's complete-attachment, constantly satisfied, without support.
- कर्मण्यभिप्रवृत्तो नैव किञ्चित्करोति सः ॥ २० ॥
 karmaṇi'abhipravṛtto na'eva kiñcit karoṭi sah.
 [though]* in action engaged, anything does he.
- IV. 21. निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
 (183) Nir-aas'ir- yata- citta'aatmaa tyakta- sarva- parigrahaḥ,
 Devoid of expectation, restrained the mind and self, abandoned all grasping from everywhere,

शारीरं केवलं कर्म कुर्वन्नामोति किल्बिषम् ॥ २१ ॥
 s'ariraṃ kevalam* karma kurvan- na'aapnoti kilbisam.
 for bodily action (alone)* doing. [such a one] does not incur offence

यदृच्छालाभसंयुष्टो द्वंद्वतीतो विमत्सरः ।
 Yadraccha- laabha-sam†yusto dvandva'atuto vi-matsarahh,
 (184) With the unexpected gain quite satisfied, duality transcended, free from ill-will,

समः सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२ ॥
 samah siddhaao'a-siddhao ca krtvaa'api na nibadhyate,
 the same in success and non-success as well, having acted even he is not bound down-

गतसंगस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
 Gata-saṃgasya muktasya jñ'ana'avasthita-cetasahh,
 (185) Gone the attachment of the liberated one, a wisdom-abiding consciousness,
 NOTE [* organ of awareness]

यज्ञायाचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥
 yajn'aya'aacaratahḥ karma samagraṃ praviliyate.
 for the sacrifice-performer, [the result of] action melts away.

- IV. 24. ब्रह्मार्पणं ब्रह्म हविर्ब्रह्मगो ब्रह्मणा हुतम् ।
 Bramha arpanam Bramha havir Bramha'agnao Bramhasaa hutam
 (186) The All-One the offering, the All-One, the oblation in the All-One's by the All-One is offered
 तेन गन्तव्यं Fire
 Bramha eva gantavyam
 The All-One only by him is to be reached by [being in] the All-One's Work in absorbed contemplation.
 दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
 Daevam-eva apare* yajn'am yoginahh paryupaasate.
 (187) The Shining Divinity only, as sacrifice (some)* harmonized ones encircle with worshipful adoration .
 ब्रह्मामावपरे यज्ञं यज्ञेनैवोपजुहति ॥ २५ ॥
 Bramha agnaau'apare* yajn'am yajn'ena'eva upajuhvati
 In the All One's fire as sacrifice, by sacrifice only (others)* offer their oblation .
 श्रोत्रादीनीन्द्रियाण्यन्धे संयमाग्निषु जुहति ।
 S'rotra'adinni'ndriyaani'anye* samyamana agnisu juhvati
 (188) Hearing's inception and other senses (also) in restraint's fire (others)* offer as oblation.

CHAPTER IV

शब्दादीन् विषयानन्य

S'abda''aadun- visayaan any(e)a*
Sound's inception and other objects

इन्द्रियाग्निषु

indriya-agnisu
in the senses fire

जुहति ॥ २६ ॥

juhvatī.
(others)* offer as oblation. †

मर्वाणीन्द्रियकर्माणि

IV. 27. Sarvaana- indriya-karmaaṇi

All sense functions, (all) breath or vital functions, too, others

प्राणकर्माणि

praaṇa-karmaaṇi

चापरे ।

ca'apare
too, others

आत्मसंयमयोगामौ

Antma-sanyama yoga'agnao

in the Self-controlled-At-One-ment Fire,

जुहति

juhvatī

offer as oblation — (that fire)

ज्ञानदीपिते ॥ २७ ॥

jñ'ana-dīpīte.

by wisdom aflame.

द्रव्ययज्ञस्तपोयज्ञा

Dravya- yajñ'aaś- tapo' yajñ'aa'

IV. 28. Possession-objective sacrificers, burning-purposeful asceticism At-One-ment sacrificers so are others

योगयज्ञस्तथाऽपरे ।

yoga-yajñ'aaś tathaa'napare

स्वाध्यायज्ञानयज्ञाश्च

svaadhyāya- jñ'āna yajñ'aaś'ca

Sacred-recitation-study wisdom sacrificers, too, (such) are the striving ones

गतयः

yatayahh

are the striving ones

संशितव्रताः ॥ २८ ॥

samśita-vratāḥh,

of sharp vows.

GĪTĀA

- IV. 29. अपाने जुह्वति प्राणं प्राणे अपानं तथा स्वरे ।
 (191) In the out-going (others) juhvatī offer prāṇam the vital incoming prāṇe In the incoming the outgoing tathaa'apare
 downward breath upwārd breath, upward breath. thus others.
- प्राणपान- गती रुद्धा
 prāṇa'apaana- gati ruddhvaā
 The incoming upward-outgoing- two courses having restrained,
 downward
- IV. 30. अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
 (192) Others, niyata' aahaaraahh prāṇaan prāṇesu juhvatī
 Others, governed as to foods, the vital breaths in the vital breaths offer as oblation
 सर्वे ऽप्येते यज्ञविदो यज्नपितृकल्मषाः ॥ ३० ॥
 Sarve °pi'ete yajn'a-vido' yajn'a- xapita- kalmasaahh.
 All as well of these (are) sacrifice-knowers and by sacrifice have cast away their mire.
- यज्ञशिष्यामृतमुजो यान्ति ब्रह्म सनातनम् ।
 Yajn'a- s'ista'amṛta- bhujo' yaanti Brahma sanaatanam
 The sacrifice-remains-immortality-nectar eaters go to the All-One, the Eternal One.

नायं लोको ऽस्त्यज्ञस्य कुतो ऽन्यः कुरुसत्तम ॥ ३१ ॥

Na'ayam loko' 'sti'a-yaj'n'asya Kuto' 'nyahh Kuru-sattama ?
Never (is)* this world for the non-sacrificer. Whence another, O Kuru-best ?

एवं बहुविधा यज्ञाः वितता ब्रह्मणो मुखे ।
Evam bahu-vidhaa yaj'n'aahh vitataa' Bramhano' mukhe
Thus manifold sacrifices are spread out before the All-One's face [presence]

कर्मजान् विद्धि तान् सर्वान्- एवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥
Karma-jaan- viddhi taan- sarvaan Evam jn'aatvaa vimoksyase.
Action-born, know them all. Thus having known, thou shalt be finally unloosened from bondage.

श्रेयान् द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परंतप ।
S'reyaan dravya-mayaat'yaj'n'aat' jn'aana-yaj'n'ahh, Paramtapa,
Better than possession or objective sacrifice (is) wisdom sacrifice, O Foe Consumer.

सर्वं कर्मखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥
Sarvam Karma'a-khilaam, Paartha, jn'aane parisamaapyate.
All action, with naught missing. O Son of Prithaa, in wisdom is entirely consummated.

GITA

- IV. 34. तद्विद्धि Tat'viddhi That know
 (196) by [reverential] . praṇipātēna paripras'nena
 प्रणिपातेन परिप्रश्नेन सेवाया ।
 by earnest inquiry, (and) by serving
 सेवया ।
 उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥
 Upadēkṣyanti te jñānaṁ jñāninas-tattva-dars'mahh.
 They will impart to thee Wisdom—the wise, the Reality-Seers.
- IV. 35. यज्ज्ञात्वा न पुनर्मोहम् - एवं यास्यसि पाण्डव ।
 (197) Yat'jñātvā na punar-moham evaṁ yaasyasi, Paṇḍava.
 Which, having known, never again into stupefaction thus shalt thou go, O Son of Paṇḍu
 येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥
 vena bhuutaani'as'esena drakṣyasya'atmani'atho' mayi.
 By which beings, without remainder, thou shalt see in the Self—and then in Me.
- IV. 36. अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः ।
 (198) Api cet'asi paapebhyahh sarvebhyahh paapa-kṛttamahh
 Even if thou art among sinners than all the (most) sin-committing.

सर्वं ज्ञानमूवेनैव
sarva^{am}* jñāna-plavena'eva
by wisdom's bark alone

वृजिनं संतरिष्यसि ॥ ३६ ॥
vrjina^m saṁtarisyasi
(all)* warped and crooked straits, thou shalt safely cross.

यथैधांसि
Yathaa'edhaa^{msi}
As readily inflammable kindling [when]

समिद्धो दग्निर्भस्मात्कुरुते ऽर्जुन ।
samiddho' ḡgnir-bhasmasaat-kurute
set a-light, fire (to) ashes makes, O Arjuna,

ज्ञानाग्निः सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥
jñāna'agnihh sarva-karmaaⁿⁱ bhasmasaat-kurute tathaa.*
(So)* the Wisdom Fire, all actions (to) ashes makes as well.

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
Na- hi jñānena sadrśa^m pavitram- iha vidyate.
Not indeed with wisdom (does there) a similar rank as a means of purification' here exist.
(200) [in this world]

तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥
Tat-svaya^m yoga-saṁsiddhahh kaa^lena'aatmani vindati.
By himself that At-One-ment completely perfected one, in time, in the Self finds (it.)

GĪTĀA

- IV. 39. श्रद्धावल्लभते -- ज्ञानं तत्परः संयतेन्द्रियः ।
 (201) S'raddhaavaan 'labhate jñānaṁ tat-parah, saṁyata indriyahh,
 The faith-possessed one obtains wisdom, THAT (his) beyond, (goal) thoroughly restrained his senses,
 ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥
 jñānaṁ-labdhvaa paraaṁ śāntim acireṇa 'adhi-gacchati.
 Wisdom having possessed, to the Beyond Peace, without delay, he approaches.
- IV. 40. अज्ञश्चाश्रद्धानश्च विनश्यति ।
 (202) A-jñāś'ca 'a-s'raddadhaanaś'ca vinas'yati.
 Unknown, too, devoid of faith, also, the uncertain Self is completely destroyed
 नायं लोको ऽस्ति न सुखं संशयात्मनः ॥ ४० ॥
 Na'ayam loko 'asti na sukhāṁ saṁśaya'atmaṇaḥ.
 Neither this world is there na sukhaṁ saṁśaya'atmaṇaḥ.
 nor the beyond, nor happiness for the uncertain Self.
- IV. 41. योगसंन्यस्तकर्मणं ज्ञानसंछिन्नसंशयम् ।
 (203) By At-One-ment Yoga renounced [his] actions, jñāna-saṁchinna-saṁśayam.
 By wisdom cut through [his] uncertainty,

आत्मवन्तं न कर्माणि निबध्नन्ति धनंजय ॥ ४१ ॥
 atma-vantaṁ na karmaaṇi nibadhnanti, Dhananjaya
 the Self-possessing one, not actions O Wealth Conquerer

तस्मादज्ञानसंभूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
 tasmaat'a-jñ'ana-sambhuutaṁ hrt-sṭhaṁ jñ'ana'asinaa'aatmanabh
 (20+) Therefore, the unwisdom- arisen, heart-seated (doubt)*, by the wisdom-sword of the Self,

छिन्नं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥
 chittvaa'enam sams'ayaṁ* yogam aatisṭha'uttisṭha, Bhaarata.
 having severed this doubt, yoga (practice) thoroughly perform. Stand up, O son of the Bharata line.

ॐ हरिः ॐ तत् सत्
 A'um Harihh ! A'um Tat Sat.
 Colophon: Om ! The Trinity, Hari Om ! THAT ! BEING (NESS) !
 [The Ravisher, Visnu] [the undefinable One]

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायाम्
 Iti S'rumat'Bhagavat'Gitaasu'upanisatsu Bramha-Vidyayaam
 Thus in the auspicious blessed song of the Upanisads, of the Absolute All-One, the Science,
 [Inner Teachings spoken at the Guru's Feet]

योगशास्त्रे

Yoga-S'aastre

In the At-One-ment Scripture, in S'ri Kṛṣṇa-Arjuna's converse, "Jñāna-vibhāga" Yogo-
 naama

श्रीकृष्णार्जुनसंवादे

ज्ञानविभागयोगो

नाम

"Jñāna-vibhāga" Yogo-
 naama

चतुर्थो

ऽध्यायः ।

caturtho-

the Fourth

°dhyāyabḥ.
 Discourse.

अर्जुन उवाच—
 Arjuna :
 Arjuna :
 V. 1.
 (205)

संन्यासं
 Saṁnyāsaṁ
 Renunciation
 यच्छ्रेय
 Yaśśreya
 Which (is) the better

कर्मणां
 karmaṇāṁ
 of Actions

कुष्ण
 Kṛṣṇa,
 O Dark One,

पुनर्योगं
 punar-yogam
 again At-One-ment

तन्मे
 tan me

ब्रूहि
 brūhi
 tell

शंससि ।
 śaṁsasi.
 thou commendest.

सुनिश्चितम् ॥ १ ॥
 suniśchitam.
 decisively.

श्रीभगवानुवाच—

श्री-Bhagavaan-uvāca :
 The Auspicious Blessed One said :
 V. 2.
 (206)

संन्यासः
 Saṁnyāsaḥ
 Renunciation (and) action

कर्म-
 karma-

योगश्च
 yogas'ca*
 At-One-ment (are) complete bliss-makers both.

निःश्रेयसकरावुभौ ।
 nihś'reyasa-karāu'ubhau

तयोस्तु

Tayos-tu

कर्मसंन्यासात्

karma-saṁnyāsaat

कर्मयोगो

karma-yogo

विशिष्यते ॥ २ ॥

vis'isyate

Of these two indeed [more] than action-renunciation, action-At-One-ment yoga is distinguished in excellence.

ज्ञेयः

Jñeyahh

sa *

नित्यसंन्यासी

nitya saṁnyāsaśi

यो न

yo' na

द्वेष्टि

dvesti

न

na

काङ्क्षति ।

kaṅkṣati.

repels nor longs for.

V. 3.

(207)

निर्द्वन्द्वो

Nir-dvandvo

Without duality

हि

hi,

indeed,

महाबाहो

Mahaabaaho

O Mighty-Armed,

सुखं

sukham

happily

बन्धात् प्रमुच्यते ॥ ३ ॥

bandhaat- pramucyate.

from bondage he is let loose.

साख्ययोगौ

Saamikhya-yogao

(208)

"The Enumeration System and At-One-ment yoga

पृथग्वालाः

prthak baalaahh

are separate "

(say) babes,

प्रवदन्ति

Pravadanti

Declare

न पण्डिताः ।

na paṇḍitaahh.

not (so) the learned.

एकमप्यास्थितः

Ekam-āpi aasthitahh

One (yoga) even thoroughly dwelling in,

samyak ubhavor-vindate

सम्यगुभयोर्विन्दते

फलम् ॥ ४ ॥

phalam.

as the fruit.

CHAPTER V

यत् Yat-	सांख्यैः saaṅkhyaeḥh	प्राप्यते praapyate	स्थानं sthaanaṃ*	तद्योगैरपि tat'yogaer-api	गम्यते । gamyate.
That (place)*	which by the enumera- tion system	followers	is obtained,	that by At-One-ment followers also	is reached.
एकं Ekaṃ	सांख्यं saaṅkhyam	च ca	योगं yogaṃ	च यः पश्यति ca 'yahh pas'yati,	sa' pas'yati. he seeth.
(Aṣ) one	the enumeration system	and	At-One-ment system	too, he who seeth,	

च यः पश्यति स पश्यति ॥ ५ ॥

(Aṣ) one the enumeration system and At-One-ment system too, he who seeth, sa' pas'yati. he seeth.

दुःखमाप्तुमयोगतः ।

संन्यासस्तु
Sanyasaas-tu, महाबाहो
Mahaa-baaho,
V. 6. O great armed-one (is only) with sorrow obtained without At-One-ment.
(210) Renunciation indeed,

न क्षिणेणाधिगच्छति ॥ ६ ॥

योगयुक्तो
Yoga-yukto'
At-One-ment linked, मुनिर्ब्रह्म
munir- Bramha
the Silent Sage, into the All-One
without delay goes

विजितात्मा

vijita'aatmaa

conquered the Self, जितेन्द्रियः ।
jita'indriyahh

योगयुक्तो

Yoga-yukto'

At-One-ment harmonized, the completely purified Self,

conquered the senses

V. 7.

(211)

GĪTĀA

सर्वभूतात्मभूतात्मा

Sarva-bhūtaa'atma-bhūta'atmaa*
(His) Self * all beings Self become,

कुर्वन्नपि
kurvaṇn-api*
(though)* acting

न लिप्यते ॥ ७ ॥

na lipyate.
he is not be-smeared.

V. 8.
(212)

नैव
Na'eva
"Not even

किञ्चित् करोमीति
kincit-karomi'iti
anything do I," thus

युक्तो
yukto'

मन्येत
manyeta
should think, the Reality-Knower.

तत्त्ववित् ।

tattva-vit.

पश्यन् शृण्वन्

paś'yan' s'ṛiṇvan, sprs'an'jighraṇ-
Seeing, hearing, touching, smelling,

गच्छन्
gacchan-
going,

श्नन्
as'nan-
eating,

स्वपन् ॥ ८ ॥

svapan
sleeping, breathing,

प्रलयन्
pralapan
talking,

विसृजन्
visrjan
pouring-forth, holding fast, opening the eyes, shutting the eyelids, also
[letting go]

निमिषन्नपि ।

nimisan'api

इन्द्रियाणीन्द्रियार्थेषु

"indriyaani'indriya'arthesu
"the senses among sense objects

वर्तन्ते

vartant(e)a"
revolve"

इति
iti
thus

धारयन् ॥ ९ ॥

dhaarayan
maintaining,

ब्रह्मण्याधाय

- V. 10. *Bramhaṇi' aadhaaya* करोति यः ।
 (214) In the All-One, having placed (his) actions, attachment *tyaktvaa* abandoned, (he who)* acts *karoti yahh**

लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥
lipyate na sa* paapena padma-patram- *iva ambhasaa*
 (not he is) besmeared by sin (as)* a lotus-leaf (is not) by water.

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।

- V. 11. *Kaayena manasaa buddhyaa kevalaer-indriyaer-api*
 (215) By the body, by the mind, by the understanding, by the mere senses, as well

योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वा ऽऽत्मशुद्धये ॥ ११ ॥
yoginahh karma kurvanti sangam tyaktvaa aatma-s'uddhaye,
 the harmonized ones action do, attachment abandoned, for Self-purification.

- युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
 Yuktahh karma-phalam- tyaktvaa s'aantum-aapnoti-naeshhikim.
 (216) The attuned One, action's fruit having abandoned, peace he obtains The Final Ultimate,

- V. 13. (217)
- | | | | |
|--|--|---|--|
| अयुक्तः
a-yuktabh
Unharmonized, | कामकारेण
kaama-kaareṇa
by desire acting, | फले सक्तो
phale saktō
in the fruit attached, | निबध्यते ॥ १२ ॥
nibaddhyate.
he is bound down. |
| सर्वकर्माणि
Sarva-karmaaṇi
All actions | मनसा
manasaa
by the mind | संन्यस्यास्ते
saṁnyasya aaste
having renounced, he sits | सुखं
sukham
happily, |
| नवद्वारे
nava-dvaare
in the nine-portalled | पुरे
pure
stronghold, | देही
dehii
the dweller, | वशी ।
vas'ni,
a being in control, |
| | नवद्वारे
nava-dvaare
in the nine-portalled | पुरे
pure
stronghold, | कुर्वन्
[kurvan
doing |
| | न
Na
Neither | कर्तृत्वं
kartṛtvam
doer-ship | कारयन् ॥ १३ ॥
na kaarayan.
nor causing [others] to do. |
| | न
Na
Neither | न
na
nor | प्रभुः ।
prabhuhh*
The Lord. |
| | न
na
nor | कर्मफलसंयोगं
karma-phala-saṁyogam.
action fruit's intimate union. | प्रवर्तते ॥ १४ ॥
pravartate.
prevaileth. |
| | न
na
nor | स्वभावस्तु
Sva-bhaavastu
His own Nature only | |
- V. 14. (218)
- | | | | | |
|--------------------|----------------|-----------------------------------|-----------------------------|------------------------------------|
| न
Na
Neither | न
na
nor | लोकाय
lokasya
for the world | सृजति
srjati
emanates | प्रभुः ।
prabhuhh*
The Lord. |
|--------------------|----------------|-----------------------------------|-----------------------------|------------------------------------|

- V. 15. नादत्ते कस्यचित् पापं न चैव विमुः ।
 Na'aadatte kasyacit-paapaṃ, na ca'eva vibhuhh.
 Neither partaketh (He) of anyone's sin, nor moreover well-doung (doth) the All-Pervading Lord (take).
 अज्ञानेनावृतं तेन सुह्यन्ति जन्तवः ॥ १५ ॥
 A-jn'aanena 'aavrtam tena muhyanti jantavahh.
 By un wisdom's having completely enveloped by this, bewildered (are) the born.
 ज्ञानेन तदज्ञानं येषां नाशितमात्मनः ।
 Jn'aanena tat'a-jn'aanaṃ yesaam naas'itam-aatmanahh*
 By the wisdom (of the Self)* that un wisdom of those whom it is destroyed
 तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥
 tesam-aadityavat'jn'aanaṃ prakaaśayati tat'param
 of those, a sun-like wisdom shines forth irradiating THAT—the Sublime Beyond.
 तदुद्वयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
 tat'buddhayas- Tat'aatmaanas- Tat'nisṭhaas- Tat-paraayaṃaahh
 [Those in whom] THAT (is) the THAT the foundation, THAT the final GOAL,
 Understanding. [itself].
 [the Self's Veil]

V. 17.

(221) [Those in whom] THAT (is) the THAT the foundation, THAT the final GOAL,
 Understanding. [itself].
 [the Self's Veil]

गच्छन्त्यपुनरावृत्तिं

gacchanti 'apunaraa-vrttiṃ
They go, not again returning.

ज्ञाननिधूतकल्मषाः ॥ १७ ॥
jñāna- nir-dhuuta kalmasaahh.
by wisdom shaken off [their] mire.

विद्याविनयसंपन्ने

V. 18. vidyaa-vinaya-saṃpanne
(222) [In the case of] a scholarly, refined perfected one,

ब्राह्मणे गवि हस्तिनि ।
Brahmaṇe gavi hastini
Knower of the All-One, a cow, an elephant

शुनि चैव
s'uni ca'eva
a dog, as well,

श्वपाके च
s'vapaake ca
a dog-cooker (outcaste) even,

पण्डिताः समदर्शिनः ॥ १८ ॥
paṇḍitaahh sama-dars'inahh.
the learned ones (are) equal-seers.

इहैव
Iha'eva
Here (on earth).

V. 19. तैर्जितः
taer- jitahh
even, by them is vanquished

सर्गो
sargo'
creation,

येषां
yesaam
by those whose
साम्ये स्थितं मनः ।
saamyae sthitam manahh*
in equability is established

निर्दोषं
Nir-dosam
Without fault,

हि
hi
indeed is the equable All-One.

समं ब्रह्म
samaṃ Brahma.
Therefore, in the All-One

तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥
tasmaad'Brahmaṇi te sthitaahh.
they are fixed.

V. 20. (224)	न Na	प्रहृष्येत् prahrsyet	प्रियं priyam	प्राप्य praapya	नोद्विजेत् na'udvijet	प्राप्य praapya	चाप्रियम् । ca'a-priyam
	Neither	let him exult	the dearly beloved	having obtained ;	nor let him be agitated.	having obtained	the not dear.

स्थिरबुद्धिरसंमूढो

sthira buddhir- a-sammuuḍho'

Firm-fixed (his) understanding without bewilderment, the All-One-Knower, in the All-One fixed.

ब्रह्मविद्वद्ब्रह्मणि स्थितः ॥ २० ॥

Bramha-vit'Bramham ssthitahh.

बाह्यस्पर्शेष्वसक्तात्मा

Baahya- spars'esu'asakta''aatmaa

V. 21.
(225) (He who) * in external contacts (has) an unattached Self, (he who) * finds in the Self happiness

विन्दत्यात्मनि यत्सुखम् ।

vindati'aatmani yat*-su-kham

स
Sa'

he in the All-One, an At-One-ment harmonized Self, happiness indissoluble enjoys,

सुखमक्षय्यमश्नुते ॥ २१ ॥

sukham-akshayyam-as'nute.

V. 22. (226)	ये Ye	हि hi	संस्पर्शजा sam-spars'a-jaa	भोगा bhogaa'	दुःखयोनय du:kha-yonaya'	एव ते । eva te
	Those which	indeed (are)	close-contact-born	delights	sorrow-wombs	only—these

GĪTĀ

आद्यन्तवन्तः

aadi'anta-vantahh,
beginning (and) ending possessing,

शक्तोतीहैव

V. 23. S'aknoti'iha eva
(227) (He who)* is able here [in the world] even *

कामक्रोधोद्धवं

kaama-krodha udbhavam
(from) desire-anger-sprung

यो

उन्तः सुखो

V. 24. yo' antahh sukho'
(228) He who within (is) happy, (who)

स योगी

sa' yogi

that attuned one, into the All-One's still bliss centre, the All-One become, he finds his way.

NOTE The idea of Nirvaana in its various implications can only be expressed by some such phrase as "Blown

In the heart of every raging hurricane there is a still centre, merged into which the Soul finds a dynamic heart of

कौन्तेय -

Kaunteya,

O Son of Kunti,

यः

yahh *

वेगं

स

sa' yuktahh

he is harmonized, he

उन्तरारामस्तथा

antar-aaraamas-tathaa

within rejoices, likewise (he who)* within is light only

ब्रह्म-निर्वाणं

Bramha-nirvaanam

the All-One's still bliss centre, the All-One become, he finds his way.

In the heart of every raging hurricane there is a still centre, merged into which the Soul finds a dynamic heart of

न तेषु रमते बुधः ॥ २२ ॥

na tesu ramate budhahh.

not in them delights the understanding one.

सोढुं प्राक् शरीरविमोक्षणात् ।

so'dhuun praak s'ariira-vimoxanaat

to bear, before [he is] from the body loosed,

युक्तः सुखी नरः ॥ २३ ॥

yuktahh sa' sukhin narahh.

he is a happy man.

उन्तर्ज्योतिरेव यः ।

antar-jyotir-eva-yahh *

within is light only

ब्रह्मभूतो दधिगच्छति ॥ २४ ॥

Bramha-bhuuto' dhigacchati

the All-One become, he finds his way.

In the heart of every raging hurricane there is a still centre, merged into which the Soul finds a dynamic heart of

Blown

लभन्ते

V. 25.
(229)

Labhante

They obtain the All One's final still centre the Sages, क्षीणकल्मषाः ।
ksīṇa-kalmaśāḥ
having diminished [earth's] soul.
of bliss absorption,

छिन्नद्वैधा

यतात्मानः

सर्वभूतहिते रताः ॥ २५ ॥

Chinna-dvaidhā
(having) cut off duality,

yata²aatmaanaḥ

sarva-bhūta-hite rataḥh.
in all beings' welfare rejoicing.

कामक्रोधवियुक्तानां

यतीनां

यतचेतसाम् ।

V. 26.
(230)

Kāma-krodha-viyuktaanaāṃ yatīnāṃ
To the Desire-Anger-disjoined-striving ones

yata-cetasām

of restrained consciousness,

अभितो

abhitō*

near

Brahma nirvaāṇam

वर्तते

varṭate
to the Knower of the Self.

विदितात्मनाम् ॥ २६ ॥

vidita²aatmaanaam.

to the Knower of the Self.

स्पर्शान् कृत्वा

V. 27.
(231)

Spars'aaṇ- kṛtvā

(External)* contacts having placed outside, (having placed) the gaze moreover in the middle of the eyebrows
[lit "the eye"]

बहिर्बाह्यांश्चक्षुश्चैवान्तरे

bahir-bāhyaāṃ²-caxuṣ'ca'eva²antare

भ्रुवोः ।

bhruvohh

प्राणापानौ

prāṇa'āpanao

the incoming and outgoing breaths

समौ कृत्वा

samao kṛtvaa

equal having made,

नासाऽभ्यन्तरचारिणौ ॥ २७ ॥

naasaa'abhyantara-caariṇao,

in the nostrils' interior moving

यतेन्द्रियमनोबुद्धिर्मुनिर्मुखपरायणः ।

V. 28.

Yata'indriya- mano' buddhir- munir-moxa-parayaṇahh

(232) Curbed the senses, the mind, and the understanding, the silent sage, liberation his highest intent

विगतेच्छा-

vigata'icchaa-

disappeared [his] longing.

भयक्रोधो

bhaya-krodho'

fear, anger, such a one continually freed, verily is he.

यः

सदा

मुक्त

एव सः ॥ २८ ॥

मोक्षारं

Bhoktaaram

V. 29.

As the Enjoyer of Sacrifice and burning purposeful asceticism,

यज्ञतपसां

yaj'n'a-tapasaam

sarva-loka-maha'nis'varam
as all the world's great Lord,

सर्वलोकमहेश्वरम् ।

सुहृदं

suhrdam

as the Good-hearted [Friend]

सर्वभूतानां

sarva-bhuutaanaam

of all beings—

ज्ञात्वा

jñ'aatvaa

having so known

मां

maam

Me,

शान्तिमुच्छति ॥ २९ ॥

s'antim-ucchati.

to Peace he moves.

ॐ A'um Om !
 हरिः Hari
 [Vision the Ravisher.] [The Trinity]
 ॐ A'um Om !
 हरिः Hari
 [Vision the Ravisher.] [The Trinity]
 तत् Tat
 THAT !
 [The undefinable One]
 सत् Sat,
 BEING (NESS) !

इति Iti
 Thus
 श्रीमद्भगवद्गीतासूपनिषत्सु
 S'rīmat'Bhagavat'Gitaasu'upanisatsu
 in the auspicious blessed song of the Upanisads ;
 [inner teachings spoken at the Guru's Feet]
 ब्रह्मविद्यायां
 Brahma-Vidyayaaam
 of the Absolute All-One, the Science,

योगशास्त्रे
 Yoga-S'aastre
 In the At-One-ment Scripture ; in S'rī Kṛṣṇa-Arjuna's converse ; " The Action-Renouncing-At-One-ment " named,
 श्रीकृष्णार्जुनसंवादे,
 S'rī-Kṛṣṇa-Arjuna-samvaade
 " Karma-saṁnyāsa-Yogo " named,
 कर्मसंन्यासयोगे
 Karma-saṁnyāsa-Yogo "

पञ्चमो
 pañcamo'
 the Fifth
 अध्यायः
 'adhyāyāh.
 Discourse.

श्रीभगवानुवाच—

S'ri Bhagavaan uvaaca.
The Blessed Lord said :

अथ षष्ठोऽध्यायः
Atha Sastho' dhyayaahh
Now [follows] the Sixth Discourse

अनाश्रितः

कर्मफलं कार्यं कर्म करोति यः ।
An-aas'ritahh karma-phalahh kaaryam karoti yahh*
Not refuged in action-fruit, (he who)* the should-be-done action does

VI. 1.
(234)

स संन्यासी च योगी च न निरग्निर्चाक्रियः ॥ १ ॥
sa' saannyaasii ca yogii ca na nir-agnir-na ca'a kriyahh.
he (is) a renouncer and an Attuned One too, not the one without [sacrificial] fire, nor too without action-rites

यं संन्यासमिति

प्राहुर्योगं

तं विद्धि पाण्डव ।

Yam "saannyaasam"-iti

That which (as) "renunciation" thus they express, (as) "At-One-ment" that do thou know, O Son of

VI. 2.
(235)

Paandu

CHAPTER VI

ह्यसंन्यस्तसंकल्पो

न

hi 'a-sannyasta-saṃkalpo

Na

Not indeed with the unrenounced formative-planning-wilful intent,

कश्चन ॥ २ ॥

योगी

kas'cana.

anyone.

भवति

yogii

bhavati

becomes

an Attuned One

कर्म कारणमुच्यते ।

आरुखोमुनेयोगं

Aaruruxor-muner*-yogaṃ

VI. 3.

(236) For (a silent sage)* desiring to ascend to At-One-ment,

कारणमुच्यते ॥ ३ ॥

शमः

s'amahh

kaaraṃam-ucyate.

(as) the means is said.

तस्यैव

Yoga'aruuḍhasya

tasya* 'eva

only

(For that)* At-One-ment-ascended one

न कर्मस्वनुषज्यते ।

न

na

nor

नेन्द्रियाणेषु

हि

hi

na'indriya'arthesu

indeed neither in sense-objects,

यदा

Yadaa

When

VI. 4.

(237)

योगारूढस्तदोच्यते ॥ ४ ॥

सर्वसंकरूपसंन्यासी

Sarva- saṃkalpa- sannyāsi,

(of) all the formative-planning wilful intent the renouncer,

"yoga'aruuḍhas" tadaa'ucyate

"the At-One-ment-ascended one" then is he said [to be]

उद्धरेदात्मना ऽऽत्मानं

VI. 5.

Uddharet aatmanaa 'aatmaanam.
(238) Let him elevate by the Self the self.

नात्मानमवसादयेत् ।

Na'aatmaanam-avasaadayet.

Nor the self let him ever cause to sink.

आत्मैव

ह्यात्मनो

Aatmaa eva
The Self only

hi'aatmano'
verily (is) the self's

बन्धुरात्मैव

bandhur-aatmaa'eva

kinsman. The self only (is) the defiler of the Self.

रिपुरात्मनः ॥ ५ ॥

ripur-aatmanahh

बन्धुरात्मा ऽऽत्मनस्तस्य

VI. 6.

Bandhur-aatmaa aatmanas-tasya
(239) The "Kinsman" is the Self of the self of him

येनात्मैवात्मना

yena'aatmaa'eva'aatmanaa

by whom the self only by the Self is conquered

जितः ।

jitaahh.

अनात्मनस्तु

An-aatmanas-tu

For the not-self indeed in overpowering antagonism

शत्रुत्वे

s'atrutve

चतैतामैव

varteta'aatmaa'eva

may exist the Self even (like) an overthrower.

अत्रुवत् ॥ ६ ॥

s'atruvat.

जितात्मनः

VI. 7.

Jita'aatmanahh*
(240) Of the conquered self,

प्रशान्तस्य

pras'aantasya

of the tranquilized (self)* the Supreme Self, is

परमात्मा

parama'aatmaa

sam-ahhitaahh

समाहितः ।

is together held

CHAPTER VI

शीतोष्णसुखदुःखेषु

s'ita'usna-sukha-duḥkheṣu

In cold, heat, happiness, sorrow,

तथा

tathaa

so also,

मानापमानयोः ॥ ७ ॥

maana'apamaanayohh,

in both honour and dishonour,

ज्ञानविज्ञानसुखमा

Jn'aana- vijn'aana- tripta'aatmaa

VI. 8. Jn'aana- vijn'aana- tripta'aatmaa
(241) the wisdom-realization-contented self,

कूटस्थो

kuutastho'

anvil fixed

[on a sky pinnacle]

विजितेन्द्रियः ।

vijita'indriyahh

with conquered senses

समलोष्टाश्मकाञ्चनः ॥ ८ ॥

samloṣṭa'as'ma-kaancanahh.

same-losta-as'ma-kaancanahh.
the same to a lump of earth, a sling-stone
pebble and (shining) gold.

युक्त

"yukta"

"attuned"

इत्युच्यते

iti'ucyate

thus is said (to be)

योगी

yogii

the harmonized one,

सुहृन्मित्रार्युदासीन-

Suhrt'mitra'ari'udaasuna-

friends, enemy, the indifferent,

VI. 9.

(242) In the [midst of] goodhearted companions,

साधुष्वपि

saadhushu'api

the good also

च पापेषु

ca paapesu

and the sinful,

समबुद्धिर्विशिष्यते ॥ ९ ॥

sama-buddhir-vis'isyate.

sama-buddhir-vis'isyate.
the equal-understanding one is distinguished in excellence.

मध्यस्थद्वेष्यबन्धुषु ।

madhyastha- dvesya-bandhusu.

madhyastha- dvesya-bandhusu.
the neutral, the hated, the kinsman.

योगी

VI. 10.

Yogi

युञ्जीत

yunjita

(243) (Let) the harmonized one practise At-One-ment

सततमात्मानं

sataṭam aatmaanaṃ

always, himself

रहसि स्थितः ।

rahasi sthitah.

in secret seated.

एकाकी

ekaakii

alone, subdued

यतचित्तात्मा

yata-citta'aatmaa

(his) mind and self,

शुचौ

S'ucāo

In a purified

देशे

des'e

place

प्रतिष्ठाप्य

pratisṭhaapya

having established

स्थिरमासनमात्मनः ।

sthiram-aasanam-aatmanah

a firm seat for himself

नात्युच्छ्रितं

na'ati ucchritam

neither very high,

नातिनीचं

na'atiniicam

nor very low.

चैलाजिनकुशोत्तरम् ॥ ११ ॥

caela'ajina- kus'a'uttaram

a piece of cloth, a hairy skin, the kus a [sacred] grass, one

over the other

तत्रैकाग्रं

tatra'ekaagram

There one-pointed

मनः

manahh

the mind

कृत्वा

kṛtvaa

having made,

यतचित्तेन्द्रियक्रियः ।

yata-citta'indriya- kriyahh

subdued the intellect and sense actions

CHAPTER VI

उपविश्यासने

upavis'ya'asane

having sat down on (his) seat,

युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

yunjyaat'yogam- aatma-vis'uddhaye.

yunjyaat'yogam- aatma-vis'uddhaye. let him unite himself in At-One-ment yoga for complete self purification.

समं

Samam

Erect

कायशिरोघ्रीवं

kaaya-s'iro' ghrivam

the body, head, nape of neck supporting unmoving [pivotal point]

स्थिरः ।

धारयन्नचलं

dhaarayana'acalam

sthirabh fixed

VI. 13.

(246)

संप्रेक्ष्य

sampsrexya

looking well at (his own)* nose tip

नासिकाग्रं स्वं

naasikaa'agram svam*

दिशश्चानवलोकयन् ॥ १३ ॥

dis'sa'ca'an-avalokayan

the directions too not viewing,

स्थितः ।

विगतभीर्ब्रह्मचारिव्रते

प्रशान्तात्मा

pras'aanta'aatmaa

the limpid serene Self,

vigata-bhur- Bramhacaari-vrate

sthitabh

firm-fixed

मनः

manabh

the mind

संयम्य

sanyamya

thoroughly restrained, in Me (his) intelligence

मच्चित्तो

mat'citto'

युक्त

yukta

harmonized

आसीत मत्परः ॥ १४ ॥

aasiita Mat-parabh

let him sit, I his Beyond Goal.

VI. 14.

(247)

- युञ्जन्नेवं
 Yujjan'evam
 At-One-ing-thus,
- सदाऽऽत्मानं
 sadaa'aatmaanaam
 always, the Self,
- योगी
 yogii
 the attuned one,
- नियतमानसः ।
 niyata-maanasaah
 curbed in the mind,
- शान्तिं
 Shaantiim
 Peace [and]
- निर्वाणपरमां
 nirvaana-paramaam
 still-bliss absorption Supreme,
- मत्संस्थामधिगच्छति ॥ १५ ॥
 mat-saasthaam- adhigacchati.
 in Me, the foundation he reaches.
- नायश्नतस्तु
 Na'ati-as'natas- tu
 Not for the over-eater verily
- योगो
 'yogo'
 At-One-ment yoga
- इति न
 °sti. Na
 is there. Not
- अनश्नतः ।
 an-as'natahh.
 only (is) a non-eater
- न
 Na
 Not, too, for the over-sleeping inclined one,
- चातिस्वप्नशीलस्य
 ca'ati-svapna- s'nilasya
 for the [too] wakeful not, moreover, O Arjuna,
- जाग्रतो
 jaagrato'
 na'eva
- नैव
 na'eva
 ca'Arjuna.
- चार्जुन ॥ १६ ॥
 चार्जुन ॥ १६ ॥
- युक्ताहारविहारस्य
 Yukta'aahaara-vihaarasya
 (For the) harmonized in food, recreation,
- युक्तचेष्टस्य
 yukta-cestasya
 (for the) harmonized in bodily effort in action,
- कर्मसु ।
 karmasu

GĪTĀA

यत्रोपरमते

चित्तं

VI. 20. Yatra'uparamate

(253) Where ceases to play the intellect,

निरुद्धं

योगसेवया ।

niruddham

yoga-sevayaa

confined by At-One-ment service

यत्र

चैवात्मनाऽऽत्मानं

पश्यन्नात्मनि

yatra ca'eva'aatmanaa'aatmaanaam pasyaan'aatmani

where, moreover, by the Self, the Self seeing, in the self,

बुध्यति ॥ २० ॥

tusyati,

he is content,

सुखमात्यन्तिकं

VI. 21. sukhamaatyantikam

joy transcendent [of all boundary], that which [is] by the understanding

यत्तद्बुद्धि-

yat-tat' buddhi-

ग्राह्यमतीन्द्रियम् ।

graaahyam-ati indriyam

graspable, beyond the senses.

वेत्ति

यत्र न

vetri yatra na*.

he knows; where moreover, he

चैवायं स्थितश्चलति

ca'eva'ayam sthitas'calati

तत्त्वतः ॥ २१ ॥

tattvatahh.

from Reality (essence),

यं

लब्ध्वा

labdhvaa

that which, having obtained,

चापरं

लाभं

ca'aparam laabhnam

too, another

मन्यते

manyate

he thinks

नाधिकं

na'adbikaam

not greater

ततः ।

tatahh

than that,

VI. 22.

(255)

यस्मिंस्थितो न दुःखेन
yasmin'sthito' na duḥkheṇa
in which fixed, not by affliction

गुरुणाऽपि
guruṇaṇa'api
grave also

विचास्यते ॥ २२ ॥
vicaśyate,
is he disturbed,

तं विद्याद् दुःखसंयोगवियोगं

taṁ vidyāt' duḥkha-samyoga-viyogaṁ
that let him know as "sorrows connection disunion" At-One-ment yoga named--

योगसंज्ञितम् ।

yoga-saṁjñitam

स
sa'

निश्चयेन
niś'chayena
that (At-One-ment)⁴ with a firm conviction

योक्तव्यो योगो
yoktavyo' yogo'⁵
should be practised

ऽनिर्विण्णचेतसा ॥ २३ ॥
°nirvīṇṇa-cetasā.
with an undejected soul.

संकल्पप्रभवान् कामांस्त्यक्त्वा

saṁkalpa- prabhavaan kāmān 'tyaktvān-
(257) The formative wishful intent-multifarious cravings having abandoned—all without remainder

सर्वानशेषतः ।

sarvān-aśeṣataḥ

मनसैवेन्द्रिय-

manasā' eva' indriya-
by the mind also, the sense aggregated

ग्रामं विनियम्य
grāmaṁ viniyamya
held in check

समन्ततः ॥ २४ ॥
samantataḥ
on every side,

- VI. 25. शनैः शनैरुपरमेद् बुद्ध्या धृतिपृहीतया ।
 (258) S'anaabhi s'anaer-uparamet' buddhyaa dhṛti-grhīṭayaa
 Slowly slowly let (man) come to rest, by an understanding, firm-will seized,
- आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥
 aatma-saṁsthām manah kṛtvā na kiñcit'api cintayet.
 Self-fixed the mind having made. not anything also let him think.
- VI. 26. यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
 (259) yato' yato' nis'carati manas'cācalam-asthiram.
 Whenever Whenever the mind, wavering, unsteady
 [whence whence]
 ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥
 tatas-tato' niyamya'etat'aatmani'eva vas'am nayet.
 at such times, having curbed this [mind], (only)* into Self-control let him lead. (it)
 [thence thence]
- VI. 27. प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
 (260) (Indeed)* to (this)* limpid-minded yoginam sukham-uttamam
 Attuned One, happiness, the ultimate,

CHAPTER VI

उपैति

upaeti

comes near—

शान्तरजसं

s'aanta-rajasam

to the peaceful-passioned one the All-One become, the not-soiled one.

ब्रह्मभूतमकल्मषम् ॥ २७ ॥

Bramha-bhuutam-a-kalmasam

युञ्जन्नेवं

Yunjan'evam

At-One-ing thus

सदाऽऽत्मानं

sadaa'aatmaanam

continually the self,

योगी

yogii

the harmonized one,

विगतकल्मषः ।

vigata-kalmasabh

vanished his soil,

सुखेन

sukhena

happily

Bramha-samspars'am atyantam

the All One's intimate touch, the ultimate

सुखमश्नुते ॥ २८ ॥

sukham-as'nute.

felicity enjoys.

सर्वभूतस्थमात्मानं

Sarva-bhuuta-stham-aatmaanam

In all beings abiding, the Self,

सर्वभूतानि

sarva-bhuutaani

all beings

चात्मानि ।

ca'aatmani

as well in the Self

ईक्षते

ixate

he sees—

योगयुक्तात्मा

yogo-yukta'aatmaa

the At-One-ment attuned Self—

सर्वत्र

sarvatra

everywhere

समदर्शनः ॥ २९ ॥

sama-dars'anabh.

(he is) the equal-seeing one.

VI. 30. यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
 Yo' maaṃ paś'yati sarvatra sarvaṃ ca mayi paś'yati
 He who Me sees everywhere, (he who) all, too, in Me sees

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥
 tasya ahaṃ na praṇśya'mi sa' ca me na praṇśya'ti.
 for him I never shall be lost, he, too for Me never shall be lost.

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
 sarva-bhūta-sthitaṃ yo' maaṃ bhajati'ekatvam-aasthitaḥ
 In all beings abiding, he who Me (so) adoringly attends in one-ness established

सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥
 sarvathaa vartamaano'pi sa' yogi mayi vartate.
 in whatever way existing also, that Attuned One in Me revolves.

VI. 32. आत्मौपम्येन सर्वत्र समं पश्यति यो
 Aatma' aopamyena sarvatra samaṃ paś'yati
 (He who)* through Self-similitude everywhere similarity sees
 ० Arjuna, O Arjuna,

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥
 (whether)* of joy vaa (yadi)* vaa sa' yogu paramo' matak. is thought, matak.

अर्जुन उवाच—
 Arjuna' uvaaca :
 Arjuna' said :

यो इयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
 * Yo' °yam yogas- tvayaa proktahh saamyena, madyusudan .
 This At-One-ment (which)[†] by thee has been declared by equability, Madhu-Suudana,
 O Intoxication- Demon's Killer

एतस्याहं न पश्यामि चञ्चलत्वात् स्थिराम् ॥ ३३ ॥
 etasya' aham na pas'yaami sthitim
 of this I do not sec owing any state sthiraam.
 (as) stable

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद् दृढम् ।
 Cancaalam hi manahh, Krsna, pramaathi balavat' drdham wilful.
 Wavering indeed (is) the mind, O Krsna, harassing, strong,

तस्याहं निग्रहं मन्ये वायोऽरिव सुदुष्करम् ॥ ३४ ॥
 tasya'aham* nigrāham manye vaayor-iva* suduṣkaram.
 Its complete grasp (I)* think (like)* the wind (is) as it were very hard to be done.

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca .
 The Blessed Lord said :

- VI. 35. असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
 A-saṁśayaṁ Mahā-bāho mano' dur-nigraham* calam
 Without doubt, O mighty-armed, the mind (is) hard-to-grasp, pulsating
- अभ्यासेन तु कौन्तेय वैराग्येण च शुद्धते ॥ ३५ ॥
 abhyaasena tu* Kaunteya, vaeraagyeṇa ca grhyate.
 (but)* by practise O Son of Kuntī, (and) by dispassion, too, it can be gripped,
- असंयतात्मना योगो दुष्प्राप इति मे मतिः ।
 A-saṁyata*aatmanaa yogo' dus praapa iti me mathih
 By the uncurbed self, At-One-ment yoga is hard to obtain—thus (is) my opinion ;

वक्ष्यात्मना

तु

यतता

शक्यो

स्वासुसुपायतः ॥ ३६ ॥

Vas'ya 'aatmanaa

tu

yatataa

s'akyo

°vaaptum-upaayatah.

by the governed Self, indeed, by the striving, it is possible

to obtain through devices.

अर्जुन उवाच—

Arjuna' uvaaca :

Arjuna said :

अयतिः

श्रद्धयोपेतो

योगाच्चलितमानसः ।

VI. 37.

A-yathih

s'raddhayaa 'upeto

(270) The unsubdued one, by faith accompanied, from At-One-ment yoga wandered [his] mind,

अप्राप्य

योगसंसिद्धिं

कां गतिं कृष्ण गच्छति ॥ ३७ ॥

a-praapya

yoga- samsiddhim

not obtaining At-One-ment's accomplishment, what course, O Kṛṣṇa, goes he ?

कच्चिन्नोभय-

विभ्रष्टश्छिन्नाभ्रमिव

नश्यति ।

VI. 38.

Kaccit'na 'ubhaya-

(271) Is it that from both fallen away, a cut-away cloud, as it were, he is ruined,

vibrastas' chinna' abhram iva

nas'yati

अप्रतिष्ठो
a-pratis^{tho}
unsteady

महाबाहो

Mahaa-baaho'
O Great-Armed One,

विमुदो

vimuudho'
bewildered utterly,

ब्रह्मणः पथि ॥ ३८ ॥

Brahmah^{ahh} pathi ?
in the All-One's path ?

एतन्मे

Etan-me
This, my

संशयं

sams'ayam,
uncertainty,

कृष्ण

Kṛṣṇa
O Kṛṣṇa,

छेतुमर्हस्यशेषतः ।

chettum-^{arhasi}'as'esatah^h
to cut through you ought unreservedly.

त्वंदन्यः

Tvat'anyahh
Than you, another,

संशयस्यास्य

sams'ayasya'asya⁺
of (this)* uncertainty (as)

च्छेत्ता न ह्युपपद्यते ॥ ३९ ॥

(c)chettaa na-hi'upapadyate.
a solver there is not verily such a one endowed.
[cleaver]

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca :
The Blessed One said :

पार्थ

Paartha,

(273) O Son of Prthaa,

नान्वेह

na'eva'iha
not even here
[in this world]

नामुत्र

na'amutra
nor in the next world

विनाशस्तस्य

vinaas'as-tasya
(is there)* complete ruin of such a one.

विद्यते

vidyate *

न हि कल्याणवृत् कश्चिदुर्गति तात गच्छति ॥ ४० ॥
 Na-hi kalyaana-krt kas'cit* dur-gatim, Taata, gacchati.
 Not indeed does (any)* auspicious action doer, an evil course, O Dear One, go.

प्राप्य पुण्यकृतां लोकानुषित्वा शश्वतीः समाः ।
 Praapya punya-krtaan* [lokaan usitvaa s'aas'vatuh* samaahh
 (274) Having gained the merit-doers' worlds, having dwelt [there] for everlasting years
 सुचीनां श्रीमतां गेहे योगअष्टो उभिजायते ॥ ४१ ॥
 s'ucinaam s'rumataam gehe yoga-bhrasto °bhujaayate.
 into the pure and auspicious one's home the At-One-ment-fallen-away-one is born again.

अथ वा योगिनामेव कुले भवति धीमताम् ।
 Atha-vaa* yoginaam- eva* kule bhavati dhumataam*
 (275) (or)* rather (even)* into a harmonized one's family (of the wise)* he may become.
 एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥
 etat'-(d)hi dur-labhataram loke janma yat'idrs'am.
 This indeed is hard to obtain in the world—a birth such as thus.

तत्र तं बुद्धिसंयोगं लभते पौर्वेदेहिकम् ।
 Tatra tam buddhi- saṁyogaṁ labhate paorvadehikam
 There that understanding intimate At-One-ment he obtains of a former body.

यतने च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥
 Yataṁ ca tato' bhuuyahh saṁsiddhau, Kuru-nandana.
 He strives, too, thence again to complete achievement, O Kuru's Rejoicer.

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशो ऽपि सः ।
 Pūrvābhyaasena *tena eva hriyate hi'avas'o 'pi sahh.
 By (that)* former practice even carried away indeed, helpless also is he.

जिज्ञासुरपि योगस्य योऽब्रह्मातिर्वर्तते ॥ ४४ ॥
 Jign'asur-api yogasya s'abda-Bramha'atvartate.
 The one wishing to know also At-One-ment, the [Creative] Tone (of the) All-One, he goes beyond.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
 prayatnaat'yatamaanas-tu yogi saṁs'uddha-kilbsahh
 By persevering effort indeed (the striving)* harmonized one, completely purified from offense

अनेकजन्मसंसिद्धस्ततो

aneka-janma-samsiddhas tato
by many a birth completely perfected, thence

याति परं गतिम् ॥ ४५ ॥
yaati paraam gatim.
goes the Beyond Sublime Course.

तपस्विभ्यो

Tapasvibhyo'

अधिको योगी

adhiko' yogii.
greater (is) the attuned one.

ज्ञानिभ्योऽपि मतो अधिकः ।
Jn'aanibhyo' 'pi mato' 'dhikahh.
Than the wise also (he) is thought greater,

कर्मिभ्यश्चाधिको

Karmibhyas'ca'adhiko'

योगी योगी

Than the doers of action, greater (is) the harmonized one.

तस्माद्योगी भवार्जुन ॥ ४५ ॥
Tasmaat'yogii bhava'Arjuna.
Therefore, a harmonized one become, Arjuna.

योगिनामपि

Yoginaam-api'

सर्वेषां

(Also)* of (all)* the harmonized ones,

मद्वेनान्तरात्मना ।

sarvesaam* mat'gatena'antara'aatmanaa
in Me absorbed (their) inner Self

श्रद्धावान्

S'raddhaa-vann

भजते

bhayate

यो मां स मे

yo' * maaam sa me
on me, he by Me

युक्तमो मतः ॥ ४७ ॥
yukta-tamo' matah.
the attuned one best is thought.

GITAA

ॐ

A um

Colophon,

Om ! The Trinity, Hari

[The Ravisher, Visnu]

हरिः

Harihh !

ॐ

A'um

Om !

सत्

Sat,

तत्

Tat

THAT ! BEING(NESS) !

[the undefinable One]

इति

Iti

Thus

श्रीमद्भगवद्गीतासूपनिषत्सु

S'rumat'Bhagavat'Gitaasu upanisatsu

in the auspicious blessed song of the Upanisads,
[Inner Teachings spoken at the Guru's Feet]

ब्रह्मविद्याया

Bramha-Vidyayaa

of the Absolute All-One, the Science,

योगशास्त्रे

Yoga-S'aastre

In the At-One-ment Scripture,

योगो

yogo

At-One-ment Yoga

नाम

naama

named,

षष्ठो

sastho

the Sixth

श्रीकृष्णार्जुनसंवादे

S'ru-Kṛṣṇa-Arjuna-samvaade

in S'ru Kṛṣṇa-Arjuna's converse, "The Substratum Fundamentals of the Self"

अध्यात्म-

"Adhi'aatma-"

of the Substratum Fundamentals of the Self"

अध्यात्म-

"Adhi'aatma-"

of the Substratum Fundamentals of the Self"

Dṛṣṭvāy: ||

°dhaayabh.

Discourse.

इति प्रथमं

Iti prathamam

Thus the first

कर्मषट्कं

karma-satka

the action-aggregate of six

समाप्तम् ||

samaaptam.

is completed.

अथ

द्वितीयमुपासना-

Atha

dvitīyam- upaasanaa-

Now

the Second, the Attendance [in Service-adoration] group

षट्कम् ॥

ṣaṭkām.

Aggregate of six.

सप्तमो ऽध्यायः

Saptamo' ṁdhyāyāḥ

the Seventh Discourse

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvāca :

The Blessed Lord said .

मय्यासक्तमनाः

पार्थ

योगं युञ्जन् मदाश्रयः ।

VII. 1. Mayī'asakta- manāḥ,

yogaṁ yunjan ma'taas'rayaḥ

(281) In Me (with) completely attached mind, O Son of Prthā,

At-One-ment practising, (m) Me the refuge

असंशयं

समग्रं

यथा

ज्ञास्यसि

तच्छृणु ॥ १ ॥

a-saṁśayaṁ

samagraṁ

yathā

jñāsyasi

taś'v'ṛṇu.

without doubt (ns) the whole Me, in what way thou wiltst know, that do thou hear

- VII. 2. ज्ञानं ते उहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
 Jn'aanaam te oham sa-vijn'aanam idam vaxyaami'as'esatahh.
 Wisdom, to thee, I, together with realization, this will declare without remainder
 [unreservedly]
- यज्ज्ञात्वा नेह भूयो अन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥
 yat jn'aatvaa- na'ha bhuuyo' o'nyat' jn'aatavyam avas'isyate.
 which, having known, not here again another (thing) needing to be known remains
- VII. 3. मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
 Manuṣyaāṇāṃ sahasresu kas'cit'yatah 'siddhaye ?
 (Among) men in a thousand what one strives for perfection ?
 [rarely]
- यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥
 Yataaam- api siddhaanaam kas'cit'Maam vetti tattvatahh ?
 Among the striving, likewise, the successful ones, what one Me ,knows in reality ?
 [rarely]
- VII. 4. भूमिरापोऽनलो वायुः खं बुद्धिरेव च ।
 Bhumir-aapo' o'nalo' vaayubh kham buddhir- eva ca
 Earth, water, fire, air, intuitive understanding, moreover

CHAPTER VII

अहंकार Ahaṁkāra	इतीयं iti'iyam	मे me	भिन्ना bhinnā	प्रकृतिरष्टधा ॥ ४ ॥ prakṛtir-aṣṭadhaa
The I-making power,	thus (is) this	My	divided	nature eightfold.
अपरेयमितस्त्वन्यां Apara'iyam- itas- tu'anyaam	अपरेयमितस्त्वन्यां Apara'iyam- itas- tu'anyaam	प्रकृतिं prakṛtiṁ.	विद्धि Viddhi	मे परम् । me paraam,
VII. 5.	Lower (is) this than, indeed, (My)* other nature.	praktm. Know	thou	My Sublime Beyond (Nature).
(285)				
जीवभूतां jiiva-bhuutaam,	महाबाहो Mahaa-baaho'	यदेदं yayaa'idam	धार्यते dhaaryate	जगत् ॥ ५ ॥ jagat.
the life formed individualized Self O Mighty-Armed One,	the life formed individualized Self O Mighty-Armed One,	by which	is supported	(this) pulsating life-world.
[NOTE. The ONT. life in the individual lives is known as Jivas']				
एतद्योनीनि Etaṭ'yonini	भूतानि bhuutaani	सर्वोणीत्युपधारय । sarvaam iti'upadhaaraya.		
VII. 6.	This (as) the womb	all, thus consider.		
(286)				
अहं कृत्स्नस्य Aham	जगत् jagatah	प्रभवः prabhavah	प्रलयस्तथा ॥ ६ ॥ pralayas- tathaa.	dissolution as well.
I	of the whole	source (and)		

- VII. 7. (287) मत्तः परतरं नान्यत् किंचिदस्ति धनंजय ।
 Matṭaḥ parataraṃ na'anyat kiṃcit'asti, Dhananṇjaya
 Than I higher none other whatsoever is, O Wealth Conquerer.
- मयि सर्वमिदं प्रोतं सुत्रे मणिगणा इव ॥ ७ ॥
 Mayi sarvaṃ-idaṃ protaṃ suutre maṇi- gaṇaa iṣaṇ.
 On me all this (is) threaded (like)* on a string (are) precious jewel collections
- VII. 8. (288) रसोऽहमप्सु कौन्तेय प्रमाऽस्मि शशिसूर्ययोः ।
 Raso 'ham-apsu, Kaunteya Prabhaa'asmi s'as'i-suuryayohh.
 I Flavourful (am) I in waters, O Son of Kuntī. brilliance am I in the Moon and the Sun
- प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृपु ॥ ८ ॥
 Praṇavahḥ sarva-vedesu s'abdahḥ khe paorusaṃ nṛsu
 The Sacred Om in all the Books of Divine Knowledge, Sound in aether, manliness in men.
- VII 9. (289) पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
 Puṇyo' gandhaḥ prthivyaaṃ ca tejas'ca'asmi vibhaavasao
 Pure fragrance of earth and splendour too am I in Sun-Fire

जीवनं सर्वभूतेषु तपश्चासि तपस्विषु ॥ ९ ॥
 Juvanaṃ sarva-bhuutesu tapas'ca'asmi tapasvisu.
 Life in all beings, Fiery purposeful asceticism too am I in dedicated burning ascetics.

वीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
 Bujam maam sarva-bhuutaanaam viddhi, Paartha, sanaatanam
 (290) (As) the seed, Me of all beings know, O Son of Prthaa, the Eternal One

बुद्धिर्बुद्धिमतामसि तेजस्तेजस्विनामहम् ॥ १० ॥
 Buddhir- buddhimataam-asmi tejas- tejasvinaam-aham.
 Intuitive understanding of the intuitive am I : splendour of the splendid I

बलं बलवतामसि कामराग- विवर्जितम् ।
 Balam balavataam-asmi ; kaama-raaga- vivarjitam.
 Strength of the strong am I of craving-passion bereft.

धर्माविरुद्धो भूतेषु कामो ऽस्मि भरतर्षभ ॥ ११ ॥
 Dharma'a-viruddho' bhuutesu kaamo' °smi, Bharata'rsabha.
 To righteousness not opposed, in beings, craving am I, O Bharata-Bull.

- VII. 12. ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
 Ye ca'eva saattvikaā' bhaavaa raajasaas-taamaasaas'ca ye*
 Those, moreover, (who are) of harmonious moods (and) the motionful and inert
- मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ ११ ॥
 matṭa eva'iti taan viddhi na tu'aham tesu te mayi.
 (are) from Me, alone, thus these know, not indeed I in them (but) they in Me.
- VII. 13. त्रिभिर्गुणमयैर्बहिरैभिः सर्वमिदं जगत् ।
 Tribhir-guṇa-mayaer-bhaavaer ebhīh* Sarvam-idam jagat.
 By (these)* three quality-created moods all this pulsating life-world
- मोहितं न अभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥
 mohitaṇ na'abhijaanaati maam-ebhyaḥ param-avyayam.
 stupified does not thoroughly know Me, than these Beyond Sublime, Inexhaustible
- दैवी क्षेमा गुणमयी मम माया दुरत्यया ।
 Daevī kṣema guṇa-mayī mama* māyā duratyayāa.
 Divine indeed this quality made mysterious creative (of Mine)* difficult to surmount.

मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥
 Maam-eva ye prapadyante maayaam-etaam^m taranti te.

To Me only, those who drawn near for refuge (this)⁺ mysterious creative transcend they.
 illusory power

न मां दुष्कृत्तिनो मूढाः प्रपद्यन्ते नराधमाः ।

VII. 15. Na maam^m duskrutino^m muudhaahh prapadyante nara^m adhamaahh.
 Not to Me (do) the wrong-doers bewildered draw near for refuge among men the lowest,

माययाऽपहृत- भावमाश्रिताः ॥ १५ ॥
 Maayayaa^m apahrta- aasuram^m bhaavam-aas^m ritaahh.
 By (this) mysterious torn away (their) wisdom (to) a non-Godly nature clinging.

चतुर्विधा भजन्ते मां जनाः सुकृत्तिनो ऽर्जुन ।
 Catur-vidhaa bhajante maa^m janaahh sukrutino^m °rjuna,
 Four kinds (of people)* adoringly attend on Me, people well-dong, O Arjuna.

आतो जिज्ञासुरर्थार्थी ज्ञानी च भर्तृर्षभ ॥ २६ ॥
 aarto^m jijn'aasur- artha^m arthi jn'aanu ca bharatarsabha.
 the afflicted, the wisdom- the possession too O Bharata-Bull.
 desiring ones, purposed ones

- VII. 17. **तेषां** **ज्ञानी** **नित्ययुक्त** **एक-** **भक्तिविशिष्यते ।**
 Tesaam jn'aanu nitya-yukta' eka- bhaktir- vis'isyate.
 Of these, the wise one, constantly harmonized, in One-ness- devoted, he is distinguished in excellence.
- प्रियो** **हि** **ज्ञानिनो** **उत्तर्यमहं** **स च मम प्रियः ॥१७॥**
 Priyo hi jn'aanino' otyartham aham. Sa' ca mama priyahh.
 Beloved indeed of the wise one, above all possessions, am I. He, too (is) My beloved.
- VII. 18 **उदाराः** **सर्व** **एवैते** **ज्ञानी** **त्वात्मेव** **मे मतम् ।**
 Udaarahh sarva eva'ete jn'aanu tu'aatmaa eva me matam.
 Noble (are) all even these, [but] the wise indeed as Mine only [is held] in My thought
 one own self
- आस्थितः** **स** **हि** **युक्तात्मा** **मामेवानुत्तमां** **गतिम् ॥ १८ ॥**
 aasthitahh sa hi yukta 'aatmaa maam-eva 'anuttamaam Gatiim.
 wholly fixed (is) he indeed, with attuned self, on Me only, the ultimate Way.
- VII. 19. **बहूनां** **जन्मानामन्ते** **ज्ञानवान् मां** **प्रपद्यते ।**
 Babuunaam janmanaam-ante jn'aana-vaan maam prapadyate
 (299) (At) many births' end the one wisdom-ful to Me draws near for refuge

वासुदेवः

22

सर्वमिति

स

महात्मा

सुदुर्लभः ॥ १९ ॥

su-dur-labhaḥh.
very difficult to obtain.

mahaa'atmaa
the Great-Soul.

"Vaasudevahh
sarvam," iti
sa
thus (says) he

कामैस्तैस्तैर्हृत्तज्ञानाः

VII. 20.

(300)

By

Kaamaes*-taes-taer- hrta- jn'aanaahh
such and such torn away wisdom (men)
(cravings)* (their)

तं तं

नियममास्थाय

taam tam

such and such

nyamam- aasthaaya
restrictions having taken up, by (their own)*

यो यो

VII. 21.

(301)

yo' yo'

Whatever (devotee)* whichever

यां यां

tanum bhaktahh*
shape

तनुं भक्तः

श्रद्धया ऽर्चितुमिच्छति ।

s'raddhayaa'arcitum- icchati,
by faith to worship desires,

तस्य तस्याचलां

tasya tasya'acalaam

For such and such one, unmoving (his)
[unflinching]

श्रद्धां

s'raddhaam
faith

तामेव

taam-eva
that alone

विदधाम्यहम् ॥ २१ ॥

vidadhaami'aham.
do render I.

प्रपद्यन्ते

°nya-devataahh.

prapadyante

draw near for refuge to other shining
Divinities.

प्रकृत्या नियताः

prakrtyaa nyataahh
nature curbed.

स्वया ॥ २० ॥

svayaa*

- VII. 22. स तया श्रद्धया युक्तस्तस्याः ५५राधनमीहिते ।
 Sa' tayaa s'raddhayaa yuktaṣ-ṭasyaa aaraadhaṇam-īhite.
 He by that faith united, of such a one propitiation endeavours to obtain (for himself).
- लभते . च ततः कामान् मयैव विहितान् हितान् ॥ २२ ॥
 labhate ca tataḥ kaamaan mayaa'eva vihitān- hitān.
 obtains likewise from that [his] cravings, by Me alone decreed the benefits.
- अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
 Antavat-tu phalaṁ tesaam* tat* 'bhavati 'alpa- medhasaam.
 (303) With an end indeed (that)* fruit becomes (for those)* of small intelligence.
- देवान् देवयजो यान्ति मङ्गक्ता यान्ति मामपि ॥ १३ ॥
 Devaan deva-yajo' yaanti , maṅgaktā yaanti maam-api.
 To the Shining Divinities, the Divinity-Sacrificers go : My devotees go to Me likewise.
- अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
 Avyaktam vyaktim- aapannaṁ manyante Maam- a-buddhayahh,
 (304) "The unmanifest to manifestation arrived," they deem Me—the uncomprehending ones,

परं
Param
(My)* beyond sublime

भावमजानन्तो
bhaavam-a-jaananto
Mood un-knowing-

ममव्ययमनुत्तमम् ॥ १४ ॥

*mama'avyayam- an-uttamam.
My undiminishable ultimate Best.

नहिं
Na'ahan
Nor (am) I

प्रकाशः सर्वस्य
prakaas'abh sarvasya
manifest for all (being)

योगमायासमावृतः ।

yoga-maayaa- samaavrtahh
the At-One-ment mysterious well covered
creative illusion

मूढोऽयं
muudho'ayan
(This)* bewildered

नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥
na'abhijaanaati loko*
(world)* does not realize

वेदाहं

VII. 26. Veda'ahan*
(306) (I)* know

समतीतानि

samatutaani
(beings)* that have been,

वर्तमानानि

vartamaanaani
that are now also, Arjuna

चार्जुन ।

सविष्याणि

bhavisyaani
(and) (those) that are to come, too

च भूतानि

ca bhuutaani*
too

मां तु वेद न कश्चन ॥ २५ ॥

Maaan tu veda na kas'cana.
(But) Me indeed knows not anyone.

GIITAA

- इच्छाद्वेष-
Icchaa-dvesa-
(307) From liking-dishliking
- समुत्थेन
samutthena
sprung
- द्वंद्वमोहेन
dvandva-mohena,
duality-bewilderment,
- भारत ।
Bhaarata
O Son of the Bharata Line
- सर्वभूतानि
sarva-bhuutaani
all : beings
- संमोहं
sam-mohan
to complete bewilderment
- द्वंद्वमोहेन
dvandva-mohena,
duality-bewilderment,
- सर्गे यान्ति परंतप ॥ २७ ॥
sarge yaanti, Paramtapa.
creation go, O Foe Harasser.
- येषां
Yesaam
Of whom, indeed to an end has gone
- त्वंतगतं
tu'anta-gatam
of (these)¹
- पापं
paapam
men
- जनानां
janaanaam
of pure deeds,
- ते
te
they, from duality-bewilderment freed,
- द्वंद्वमोहनिर्मुक्ता
dvandva-moha-nirmuktaa
freed, adorningly attend on Me (they)
- मजन्ते
bhajante
Maam
- मां
maam
the firm-vowed ones.
- दृढव्रताः ॥ २८ ॥
drdha-vrataahh.
- जराग्रजमोक्षाय
Jaraa-marana-moxaaya
(309) For old age, death liberation,
- मासाश्रित्य
Maam-aas'ritya
Me refuged in (those who)*
- यतन्ति ये ।
yatanti ye*
strive

VII. 29. Jaraa-marana-moxaaya
(309) For old age, death liberation,

ते
te
they,

ब्रह्म
Brahma
the Absolute
All-One,

तद्विदुः

Tat'viduhh
THAT, know—the
Whole substratum core
of the Self,

कृत्स्नमध्यात्मं

Krtsnam Adh'aatmaam
Whole substratum core
of the Self,

कर्म चाखिलम् ॥ २९ ॥

Karma ca'a-khilaam.
Action, too with
naught missing,

साधिभूताधिदैवं

Sa'adhi-bhuuta'adhi-daevam

VII. 30.
(310)

With the fundamental core of the elements, the substratum of the Divine Energies

साधियज्ञं

Sa'adhi-yaanam

with the substratum core of sacrifice,

प्रयाण-

prayaana-
at forthgoing
[departing]

काले
kaale
time,

अपि च
api ca
moreover,

च ये

ca ye

too, those who (so)

मां ते

Maam
Me,

te vidur-
they know,

know (Me)*

विदुः ।

viduhh

विदुर्युक्तचेतसः ॥ ३० ॥

viduryukta-chetasah.
cetasaah.
(their) soul-consciousness,

ॐ

A'um
Om !

Colophon ;

हरिः

Harihh
Hari

[The Trinity]
[Vishnu the Ravisher.]

ॐ

A'um
Om !

तत्

Tat

THAT !

[The undefinable One]

सत्

Sat,

BEING (NESS) !

इति

Iti

Thus

योगशास्त्रे

Yoga-S'aastrē

In the At-One-ment Scripture ;

सप्तमो

saptamo

the Seventh

GITAĀ

श्रीमद्भगवद्गीतासुपनिषत्सु

S'rīmat'Bhagavat'Gītāsu'upaniṣatsu

in the auspicious blessed song of the Upanisads ;
[inner teachings spoken at the Guru's Feet]

ब्रह्मविद्यायां

Bramhā-Vidyāyāmaṁ

of the Absolute All-One, the Science,

श्रीकृष्णार्जुनसंवादे

S'rī-Kṛṣṇa-Arjuna-samvāde

in S'rī Kṛṣṇa-Arjuna's converse ,

ज्ञानविज्ञानयोगो

"Jñāna-vijnāna-Yogo"

"Wisdom-Realization-At-One-ment"

नाम

naama

ऽध्यायः

adhyāyāḥ.

Discourse.

—

अर्जुन	उवाच—	अथ	अष्टमो	ऽध्यायः	
Arjuna	uvaaca.	Atha	'Ashtamo'	'adhyayaahh	
Arjuna	said:	Now [follows]	the Eighth	Discourse	
VIII. 1.		तद्ब्रह्म	किमध्यासं	किं	कर्म
(311)		tat'Bramha?	Kim-Adhi'aatmam ?	Kim	Karma,
		What (is) that Absolute	What is the substratum core	What (is) Action,	Purusa'uttama ?
		All-One ?	of the Self ?	O Man the Best ?	
	अधिभूतं	च	किं	प्रोक्तम्-	अधिदैवं
	Adhi-bhuutaa	ca	kim	proktam ?	Adhi-daevaa
the	substratum core of	too	what	is declared ?	the substratum core
	the elements,				what is it said (to be) ?
	अधियज्ञः	कथं	को	ऽत्र	देहे
VIII. 2.	Adhi-yaajn'abhi,	katham	ko'	'tra	dehe-
(312)	The substratum core	how (and)	who (are there) here in (this) *	body	O Intoxication-Demon
	of sacrifice,				Destroyer ?
					मधुसूदन ।
					°smin* Madhu-suudana ?

प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥
 Prayaṇa-kaale ca katham jñeyo'si niyata'atmabhiḥ ?
 At departure time, too, how to be known art Thou by the disciplined selves ?

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvāca :
 The Blessed One said

अक्षरं ब्रह्म परमं स्वभावो ऽध्यात्ममुच्यते ।

VIII. 3 Aśaram brahma paramam. Sva-bhāvo' dhi aatmam-ucyate.
 (313) The indissoluble Absolute (is) the Supreme. (His) own nature the substratum core of Self is said (to be).

भूतभावोद्भवकरो

विसर्गोः कर्मसंज्ञितः ॥ ३ ॥

Bhūta-bhāva'udbhava-karo' visargahh. ; karma-samjñitaḥ.
 Of beings' nature, as the birth-making creative emanation, Action is named.

अविभूतं

पुरुषश्चाधिदैवतम् ।

VIII. 4 Adhi-bhūtaṁ puruṣaśca adhi-daivatam.
 (314) The substratum core of (is) [my] dissoluble mood. The Person [Spirit] too, is the substratum core of Divine Energies.

अधियज्ञो

Adhi-yañ'o
The substratum core
of sacrifice

ऽहमेवाह

ham-eva atra
(am) I even here

देहे

dehe
in the body, the body-wearer, O Best One.

देहभृतां वर ॥ ४ ॥

अन्तर्काले

Anta-kaale
In ending time,

च

ca
as well,

मामेव

Maam-eva
Me only

स्मरन्

smaran
remembering,

मुक्त्वा

muktvaa
having cast off

कलेवरम् ।

kalebaram
the body,

यः

yaah
he who goes forth,

स

sa'
he,

मद्भावं

mat'bhaavaam
into My Being

याति

yaati;
goes;

नास्त्यत्र

na'asti'atra
nor is there here

संशयः ॥ ५ ॥

sam'sayah.
a doubt.

यं ये वाऽपि

Yam yaam*vaa'api
Also remembering (whichever)*

स्मरन्

smaran
mode of being [when]

भावं

bhaavam
one abandons in

त्यज्यन्ते

tyajati ante
the end

कलेवरम् ।

kalebaram
the body.

तं तमेवैति

tam tam- ova'oti,
to each and such a one only one goes,

कौन्तेय

Kaunteya,
O Son of Kuntii,

सदा

sadaa
continually

तद्भावमावितिः ॥ ६ ॥

tat'bhaava-bhaavatah.
to that nature conformed.

GĪTĀA

- VIII. 7. तस्मात् सर्वेषु तस्मात् सर्वेषु मामनुस्मर युध्य च ।
 (317) Tasmaat sarvesu kaalesu Maam-anusmara Yuddhya ca.
 Therefore, in all times, Me remember. Fight, as well
- मय्यर्पित- मनो- बुद्धि-
 Mayi arpit- mano buddhir
 In me offered (your) mind and intuitive understanding, to Me only thou wilt come without a doubt.
- अभ्यासयोगयुक्तेन
 Abhyaasa- yoga-yuktena
 (318) With practice and At-One-ment union linked, the consciousness not to another going,
- परं पुरुषं दिव्यं याति
 Paramam Purusam divyam yaati,
 To the Supreme Person [Spirit] divine one goes, O Son of Prthaa, [Him] considering.
- कविं पुराणमनुशासितारम्
 Kaviṁ purāṇam-anuśāsitāram
 (319) The Bard of old, Ruler of the [world].
 [11+11 Rhythm]
- अणोरणीयासमनुस्मरेद्यः ।
 aṇor-aṇīyāsam-anusmaret'yahh+
 than the small, smaller, (he who) frequently
 recollects (Him)

सर्वस्य धातारमचिन्त्यरूपम्

sarvasya dhaataaram- acintya-rupam
Of all, the Supporter, of inconceivable form.

प्रयाणकाले मनसाऽचलेन

manasaa'acalena
by mind unshaken,
VIII. 10. In forthgoing time,
(320)

श्रुवोर्मध्ये

bhruvor-madhye praañyam-aaves'ya samyak
the life-breath well,
having placed

यदक्षरं

Yat'axaram
That which as
indissoluble

यदिच्छन्तो

yat'icchanto'
that for which desiring

भक्त्या

bhaktiyaa

by devotion-attuned,

स तं परं पुरुषमुपैति दिव्यम् ॥ १० ॥

sa' tam param Purusam upaeti divyam.

he to That Sublime Person-Spirit to the Divine

Beyond comes near

विशन्ति यद्यतयो वीतरागाः ।

vis'anti yat' yatayo' vīta-raagāḥ

the striving bereft of passion,

ones,

संग्रहेण पदं संग्रहेण

samgrahēṇa padam

by summary

the state

[actions]

आदित्यवर्णं तमसः परस्तात् ॥ ९ ॥

Aaditya-varṇam tamasah parastaat

of Sun colour, than darkness beyond sublime.

चैव । योगबलेन

yukto yoga-balena

ca'eva, At-One-ment's strength moreover,

परं पुरुषमुपैति दिव्यम् ॥ १० ॥

param Purusam upaeti divyam.

he to That Sublime Person-Spirit to the Divine

Beyond comes near

विशन्ति यद्यतयो वीतरागाः ।

vis'anti yat' yatayo' vīta-raagāḥ

the striving bereft of passion,

ones,

संग्रहेण पदं संग्रहेण

samgrahēṇa padam

by summary

the state

[actions]

I shall declare.

- VIII. 12. सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
 VIII. 12. Sarva-dvaaraṇi saṁyamya mano hr̥di niruddhya ca
 All the gates having controlled, the mind in the heart having locked, as well,
- सूच्योच्चायात्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥
 muurdhni aadbaaya 'aatmanabh praṇam aasthito yoga-dhaaraṇaam
 in the head having placed the Self's life-breath, firm-fixed on At-One-ment concentration,
- VIII. 13. ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
 VIII. 13. A'UM iti 'eka 'akṣaram Bṛamha vyaaharan Maam-anusmaran
 "Om" I thus the one-syllable the All-One reciting, Me frequently remembering,
- यः प्रयाति त्यजन् देहं स याति परमा गतिम् ॥ १३ ॥
 yahh prayaati tyajan deham sa yaati Paramaaṁ Gatiṁ.
 who goes forth, abandoning the body, he goes the Supreme Way.
- अनन्यचेताः अनन्यचेताः यो मां स्मरति नित्यशः ।
 An-anya-cetaabh satataṁ yo Maam smarati nityas'ahh
 Not [diverted] in another [his] consciousness, continuously he who Me remembers constantly

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥
 tasya'aham su-labhahh, Paartha, nitya-yuktasya yoginahh.
 for him I (am) easily obtained, O Son of Prithaa—for the constantly-linked attuned one,

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

VIII. 15. Maam-upetya punar-janma duḥkha'aalayam-a-s'aas'vatam
 (325) To Me, having come, re-birth [in this] sorrowful abode non-eternal,

नाप्नुवन्ति महत्मानः संसिद्धिं परमां गताः ॥ १५ ॥
 na'aapnuvantī Mahaa'aatmaanahh samṣiddhiṁ paramaam gataahh.
 (they) do not gain—the Great Souls—to complete perfection Supreme (they) having gone,

आब्रह्म- सुवनाह्नोकाः पुनरावर्तिनो ऽर्जुन ।
 Aa-Brahma- bhuvanaat'lokaahh punar-aavartino' °rjuna.
 (326) Up to Brahmaa, the creator's abode, worlds are again revolving Arjuna
 [in cyclic evolution]

मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥
 Maam-upetya tu, Kaunteya, punarjanma na vidyato.
 Me having come near, indeed, O Son of Kuntū, rebirth (does) not exist.

सहस्र-

युगपर्यन्तमहर्षिद्वयणो

विदुः ।

VIII. 17. Sahasra-
(327) (As) a thousandyuga-par-yantam ahar-yat'Bramhano'
ages' limited, the Day, which (is) of the All-One,viduhh.
(people)* know,

रात्रि

युगसहस्रान्तां ते

ऽहोरात्रविदो जनाः ॥ १७ ॥

Raatrinu yuga-sahasra'antaam te-
(As) a Night (of) ages a thousand limited, they [who so see] (are) Day and Night knowers

°ho'-raatra- vido' °janaahh

अव्यक्ताद्विचक्षयः

सर्वाः प्रभवन्त्यहारागमे ।

VIII. 18. Avyaktaat' vyaktayahh
(328) From the unmanifested, manifestationssarvaahh prabhavanti ahar-aagame.
all flow forth in the Day's coming-

रात्र्यागमे

प्रलीयन्ते

तत्रैवान्यक्त-

संज्ञके ॥ १८ ॥

raatri'aagame
In the Night's Coming,praliyante
they dissolve,tatra'eva'avyakta-
there, only in the "unmanifested" as named.

भूतग्रामः

स एवायं

भूत्वा

भूत्वा - प्रलीयते ।

VIII. 19. Bhuuta-graamahh sa'
(329) The beings aggregate, he only this havingbhuutvaa
become and (again) become,praliyate
dissolves

रात्र्यागमे

raatri'aagame-
in Night's coming,

स्वशः

°vas'ahh,
helpless.

पार्थ

Paartha,

प्रभवत्यहरागमे ॥ १९ ॥

Prabhavati ahar-aagame.
O Son of Prthaa, he flows forth in the Day's Coming.

परस्तस्मात्

VIII. 20. Paras-tasmaat- tu

(330)

Higher than that indeed (unmanifested)* nature [exists] another

भावो

bhaavo* *

°nyo' °vyakto' °vyaktaat* sanaatanahh

न्यो

ऽन्तोऽव्यक्तात् सनातनः ।

°nyo' °vyakto' °vyaktaat* sanaatanahh
unmanifested— The Eternal One*

यः स सर्वेषु भूतेषु नश्यत्सु

yahh sa* sarvesu bhuutesu nas'yatsu

which in all beings' destruction (That)* is not

.

न

na

vinas'yati'

completely destroyed

विनश्यति ॥ २० ॥

अव्यक्तो

Avyakto'

(331)

"Unmanifested, indissoluble,"

ऽक्षर

°akshara

iti'uktas- tam- aahuhh

paramaam- gatim,

as the Supreme Course

इत्युक्तस्तमाहुः

परमां गतिम् ।

यं

yam

which,

प्राप्य

praapya

having obtained, they do not

न निवर्तन्ते

na nivartante

return—

तद्धाम

tat'dhaama

paramaam

परमं मम ॥ २१ ॥

paramaam mama.

the Abode Supreme of Mine.

GĪTĀA

- VIII. 22. **गुरुपः स परः पार्थ भक्त्या लभ्यस्त्वनन्यथा ।**
 (332) The Poison-Spirit, He, the Parahh, Paaritha, bhaktyaa labhyas-tu'an-anything
 of Whom within stand (all) beings, by Whom sarvam-idaam tatam (is) spread out
 of Whom within stand (all) beings, by Whom sarvam-idaam tatam (is) spread out
 [on the loom of life]
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥
 yasya'ntahh sthaani bhutaani yena sarvam-idaam tatam (is) spread out
 of Whom within stand (all) beings, by Whom sarvam-idaam tatam (is) spread out
 [on the loom of life]
यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
 (333) Yatra kaale tu'anaavrttim aavrttim cha eva yoginahh
 Where in time, indeed non-return, return, moreover, yogus, harmonized ones,
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥
 prayaataa yaanti tam kaalam va-yaaami, Bharata-rsabha
 gone forth, reach, that time I shall declare, O Bharata-Bull.
अग्निर्ज्योतिरहः शुक्लः पणमासा उत्तरायणम् ।
 (334) Agnir- jyotir- abahh s'uklahh sat'maasaa uttarayanam
 Fire, light, day, the fortnight of the waving moon, the six months of the Sun's Northward Path,

तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥
 tatra prayaataa gacchanti Bramha Bramha-vido' janaahh
 there, gone forth, to the All-One, the All-One-knowing people.

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
 Dhuumo' raatris-tathaa krsnaahh sat'maasaa daksinaayanam
 (335) Smoke, night, also, the period of the waning moon, the six months of the Sun's Southward Path

तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥
 tatra caandramasam jyotir- yogi praapya nivartate.
 there the moon's light, the Attuned One having attained, returns again.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
 S'ukla- krsne gati hi'ete jagataahh s'aas'vate mate.
 (336) Waxing Light, or Waning to Darkness—two Courses indeed are these, for the living world, everlasting are deemed.

एकया यात्यनावृत्तिमन्यया पुनः ॥ २६ ॥
 ekayaa yaati'anaavrttim anyayaa 'aavartate punahh.
 By one (man) goes to non-return, by another he returns again.

GIITAA

VIII. 27 (337)	नैते Na'ete Not these	सुती - srtii, two paths, सर्वेषु sarvesu in all	पार्थ Paartha, O Son of Prthaa, कालेषु kaalesu times, यज्ञेषु yajn'esu sacrifices,	जानन् jaanan knowing, (is) any योगयुक्तो yoga-yukto At-One-ment harmonized, तपःसु tapahhsu burning purposeful acts of asceticism,	योगी Yogu Attuned One	मुह्यति कश्चन । muhyati kas'cana * confused. भवाजुन ॥ २७ ॥ bhava Arjuna. be, O Arjuna. चैव ca eva moreover,
VIII. 28. (338) In books of Divine Knowledge, (11+11 Rhythm)	वेदेषु Vedesu In books of	दानेषु daanesu in gifts	यत् पुण्यफलं प्रदिष्टम् । yat puṇya-phalaṃ pradistam what merit-fruit is assigned,	यत् पुण्यफलं प्रदिष्टम् । yat puṇya-phalaṃ pradistam what merit-fruit is assigned,	विदित्वा viditvaa having known— स्थानमुपैति sthaanam-upaeti state goes	चाद्यम् ॥ २८ ॥ ca aadyam and to the primal (realm).
	अत्येति atyeti he transcends	तत् tat *	सर्वमिदं sarvam idam all (that), this परं param to the Beyond	यत् पुण्यफलं प्रदिष्टम् । yat puṇya-phalaṃ pradistam what merit-fruit is assigned,	विदित्वा viditvaa having known— स्थानमुपैति sthaanam-upaeti state goes	चाद्यम् ॥ २८ ॥ ca aadyam and to the primal (realm).

CHAPTER VIII

ॐ
A'um
Om !
Colophon . [The Trinity]

हरिः
Harih
Hari

[The Ravisher, Vishnu]

ॐ

A'um
Om !

[the undefinable One]

तत्

Tat
THAT !

सत्

Sat,
BEING(NESS) !

ब्रह्मविद्यायां

Bramha-Vidyaayaam
Absolute All-One, the Science :

श्रीमद्भगवद्गीतासूपनिषत्सु

S'rmat'Bhagavat'Gitaasu'upanisatsu

इति

It
Thus
in the auspicious blessed song of the Upanisads :
[Inner Teachings heard at the Guru's Feet]

श्रीकृष्णार्जुन संवादे

S'ri-Krsna.Arjuna-samvaade

योगशास्त्रे

Yoga-S'aastre

in the At-One-ment Scripture ; in S'ri Krsna-Arjuna's converse,

संवादे

अष्टमो

°dhyayahh.

Discourse.

'astamo'
the Eighth

नाम

ऽक्षरब्रह्मयोगो

" °xara-Bramha-yogo "

naama
" The Indissoluble All-One At-One-ment " named

अथ नवमो ऽध्यायः

Atha navamo' °dhyayahh

Now [follows] the Ninth Discourse

श्रीभगवानुवाच—

S'ri Bhagavaan uvaaca :

The Blessed Lord said .

इदं तु ते

IX. 1.
(339)

Idam tu te*

This, indeed, to you, the secret greatest, I shall declare—(to you)* the uncritical one.

गुह्यतमं

guhya-taman

प्रवक्ष्याम्यनसूये ।

prava.vyaami'anasuyave.

ज्ञानं विज्ञानसहितं

jñ'anaam-vijn'aana-sahitam

wisdom with realization

यज्ज्ञात्वा

yat'jn'aatvaa

that which having

मोक्ष्यसे

moxyase

thou shalt be freed

ऽशुभात् ॥ १ ॥

°s'ubhaat.

from inauspicious dulness.

[non-shuning]

राजविद्या

IX. 2.

(340)

Raaja- vidyaa

A King's Science,

राजगुह्यं

raaja-guhyam

A King's Secret,

पवित्रमिदमुत्तमम् ।

pavitr-am-idam-uttamam

purifier this, the ultimate,

प्रत्यक्षावगमं

pratyakṣa'avagamaṃ

directly before one's eyes comprehended, righteous, pleasurable to do, inexhaustible.

सुखं

su-sukhaṃ

कर्तुमव्ययम् ॥ २ ॥

kartum-avyayam.

to do, inexhaustible.

अश्रद्धाऽनाः

A-s'radda-dhaanaahh

(341) Without a faith reservoir

पुरुषा

Purusaahh*

of this [inner] righteousness, O Foe Consumer,

धर्मस्यास्य

dharma-sya'asya*

परंतप ।

Paramtapa

अप्राप्य

a-praapya

(men),* not having reached Me,

मां

maṃ

निवर्तन्ते

nivartante

return in the death-world procession wheel-track.

मृत्युसंसारवर्त्मनि ॥ ३ ॥

mṛtyu-saṃsaara-vartmani.

मया

Mayaa

By Me

is spread

[out on life's loom]

सर्वं

sarvaṃ

all (this)*

pulsating life world [by my] unmanifested form

जगदव्यक्तमूर्तिना ।

jagat'avyakta- muurtinaa.

मस्तथानि

Mat-sthaani

In Me standing (are)

सर्वभूतानि

sarva-bhuutaani

all beings—

न चाहं

na ca'ahaṃ

nor, moreover, (am) I

तेष्ववस्थितः ॥ ४ ॥

tesu'avasthitahh.

in them fixed.

GĪTĀA

IX. 5.
(343)

न च
Na ca
Nor yet

मत्स्थानि
mat-sthaani
In Me (are) standing

भूतानि
bhuutaani,
beings,

पश्य मे
Pas'ya me
Behold My

योगसैश्वरम् ।
yogam-aes'varam.
At-One-ment Yoga of Lordship,

भूतभृन्न

भूतस्थो

ममात्मा

भूतभावनः ॥ ५ ॥
bhuuta-bhaavanahh.
of beings the Cherisher.

mama'aatmaa-
—My Self,

bhuuta-stho'
in beings fixed

Bhuuta-bhrt'na-
ca
as well,
Beings upholding, (I am) not,

यथा
Yathaa
As

ऽऽकाशस्थितो
'aakaas'a-sthito'
in aether poised

नित्यं
nityaam
constant (is) wind—

वायुः
vaayuhh
the everywhere-going
[omnipresent]

सर्वत्रगो
sarvatra-go'
Mahaan
great One,

महान् ।

तथा
tathaa
so

सर्वाणि
sarvaani
all

भूतानि
bhuutaani
beings (are)

मत्स्थानीत्युपधारय ॥ ६ ॥
mat-sthaani'iti upadhaaraya.
in Me standing; thus bear in mind.

सर्वभूतानि

कौन्तेय

IX. 7.
(345)

Sarva-bhuutaani,
All beings, O Son of Kuntii, (My own)*

मक्रुतिं
prakrtim
nature

यान्ति
yaanti
reach

मामिक्ाम् ।
maamikaam'
maamikaam'

CHAPTER IX

विस्तृजाम्यहम् ॥ ७ ॥

visṭrjāmi'aham.
emanate I.

पुनस्तानि

kalpa-taani
in a cycle's decay :
again them

कल्पादौ

kalpa'aadao
in a cycle's beginning

पुनः ।

punaf'
again (and) again,

विस्तृजामि

visṭrjāmi
I emanate

स्वामवष्टभ्य

svaam avastabhya
Mine own, leaning upon,

विस्तृजामि

visṭrjāmi
I emanate

पुनः ।

punaf'
again (and) again,

विस्तृजामि

visṭrjāmi
I emanateIX. 8.
(346)

प्रकृतेर्वशात् ॥ ८ ॥

prakṛter-vas'nat.
by Nature's power.

भूतग्राममिश्रं

bhuuta-graama'miśra'm
of being's aggregate this
whole, helpless,

कृत्स्नमवशं

kṛtsnam a-vas'a'm
whole, helpless,

भूतग्राममिश्रं

bhuuta-graama'miśra'm
of being's aggregate this
whole, helpless,

कृत्स्नमवशं

kṛtsnam a-vas'a'm
whole, helpless,

न च

Na ca
Nor, too, (do) Me

तानि

taani
those

कर्माणि

karmaa'mi
works

निबध्नन्ति

nibadhnanti,
bind down fast,

धनंजय ।

Dhana'mjaya,
O Wealth Conquerer.IX. 9.
(347)

कर्मसु ॥ ९ ॥

karmasu.
actions.

तेषु

tesu
in these

उदासीनवदासीनगसक्तं

udāsīnava't aasīnam - a-sakta'm
if unconcerned, (a neutral), scated

in these

unattached

(1) as

GIITAA

- IX. 10. मया ऽध्यक्षेण प्रकृतिः सूर्यते सचराचरम् ।
 Mayaa'adhyakṣeṇa prakṛtiḥ suuryate sa-cara'acaram
 With Me (as) Supervisor, Nature is caused to send out together the moving and unmoving
- हेतुना ऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥
 hetunaa 'anena* Kaunteya, jagat'viparivartate.
 By (this)* Cause O Son of Kuntī, the moving pulsating world revolves,
 [in cyclic unfoldment]
- IX. 11. अवजानन्ति मां मूढा मानुषी तनुमाश्रितम् ।
 Avajaananti Maam* muudhaa maanushī tanum aas'ritam
 They despise Me—the foolish bewildered ones—(Me)* in the human form refused.
- परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥
 param bhaavam-a-jaananto* mama* bhoota-mahaa us'varam.
 (of My)* Beyond Sublime mood unknowing (I) of beings the Great Lord.
- मोघाशा मोघकर्माणि मोघज्ञाना विचेतसः ।
 mogha'aas'aa' mogha-karmaaṇi mogha'jñāna vi-cetasahh
 Futile (their) hopes, futile (their) deeds, the ones bereft of consciousness.

CHAPTER IX

राक्षसीमासुरीं

चैव

raakṣasīm- aasurīm

ca'eva

the fierce-terrible, ungodly, moreover

प्रकृतिं

prakṛtiṃ

Nature,

मोहिनीं

mohiniṃ

the deceitful,

श्रिताः ॥ १२ ॥

s'ritaahh.

refuged in.

महाऽऽत्मानस्तु मां

पार्थ

Mahaa' aatmaanas-tu Maaṃ,*

Great Souls, indeed,

O Son of Prthaa, [My]

दैवीं

daevīm

divine

प्रकृतिमाश्रिताः ।

prakṛtim-aas'ritaahh

nature refuged in.

भूतादिमव्ययम् ॥ १३ ॥

bhuuta-adim-avyayam.

of beings, the Primeval One,

Undiminishable.

ज्ञात्वा

jñ'aatvaa

having known (Me)*,

मनसो

manaso

without another thought,

bhajanti an-anya-

adoringly attend on (Me)*

सततं

Satataṃ

Continuously

IX. 14.

(352)

नमस्यन्तश्च

namasyantas'ca

bowing down, too,

मां

Maaṃ

to Me,

भक्त्या

bhaktyaa

with devotion,

निरययुक्ता

nitya-yuktaa

constantly attuned,

उपासते ॥ १४ ॥

upaasate.

near attend

[worship-serve]

दृढव्रताः ।

dr̥ḍha-vrataahh

of firm vows,

यतन्तश्च

yatantas'ca

the striving ones, too,

मां

Maaṃ

to Me,

कीर्तयन्तो

kīrtayanto

singing praises

- IX. 15. ज्ञानयज्ञेन चाप्यन्ये यजन्तो मासुपासते ।
 (353) Jñ'āna-ya-jñ'ena ca'api anye yajanto' Maam-upaasate
 With wisdom's sacrifice, as well also, others, sacrificing, Me near attend*.
 एकत्वेन पृथक्त्वेन बहुधा विश्वतोमुखम् ॥ १५ ॥
 By (My) singleness, by (My) severalness, in many ways in every direction-faced (they near attend).
 अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
 IX. 16. Aham kratur- aham ya-jñ'ahh svadhaa'aham- aham-aosadham
 I the oblation, I the sacrifice, the Pitri-Manes-ancestor-offering I, I the herb,
 मन्त्रोऽहमहेवाज्यम्- अहमग्निहं हुतम् ॥ १६ ॥
 the (word of Power) invocation I. I even the ghee, aham-agnir-aham hutam
 [clarified butter] I the fire, I the offering.
 पिताऽहमस्य जगतो माता धाता पितामहः ।
 IX. 17. Pitaaham- asya jagato' Maataa, Dhaataa, Pitaahmahabb,
 (355) Father (am) I of this pulsating life-world, Mother, Supporter, Ancestor Venerable,
 [Grand-Father]

वेद्यं वेद्यम्, pavitram, A'umkaara' कृद्वसाम यजुरेव च ॥ १७ ॥
 the to-be-known, Purifier, the Sacred Word, the Lustre, Song, Sacrifice, (Divine even as well,
 Knowledge Scriptures)

गतिर्मर्ता गतिः साक्षी निवासः शरणं सुहृत् ।
 IX. 18. Gatir, Bhartaa, Prabhuhh, Saaaru, Nivaasahh, S'araanaam, Subrt
 (356) The Way, the Nourisher-Husband, Over-Lord, Witness, Abode, Refuge, Good-Hearted-Friend,

प्रमदः प्रलयः स्थानं निधानं बीजमव्ययम् ॥ १८ ॥
 Prabhavahh, Pralayahh, Sthaanaam, Nidhaanaam, Bijam-avyayam
 Origin, Dissolution, Foundation, Treasure-Store, Seed, Inexhaustible-Undecaying.

तपाम्यहमहं वर्षे निगृह्णाम्युत्सृजामि च ।
 IX. 19. Tapaami'aham Aham varsam nigrhaanaami utsrjaami ca
 (357) I burn, (do) I. I the rain hold back (and) pour forth too.

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥
 Amrtam ca'eva mrtiyus'ca* Sat'a-sat' ca'aham, Arjuna,
 Immortality, as well moreover, (and) death, Being-Non-Being too, I, O Arjuna.

भविता

मा

सोमपाः

पूतपापा

IX. 20. Tāe vidyātā Maam* somapañh
(358) The three-knowledged Ones the Soma purifying Nectar-drinkers, the purified from sin,
(11-11 Rh) (for 20 1-2 21) [See XV 13]

गङ्गैरिष्टा

y'jñ'aer- is'taa

स्वर्गतिं

प्रार्थयन्ते ।

With sacrifices having desire-sacrificed, the heaven way they ask (of Me.)*

ते पुण्यमासाद्य

Te puṇyam*-asaadya

सुरेन्द्रलोकम्-

Sura'-Indra-lokam
God-Lord's world,
[the Lord of Heaven]

अश्नन्ति

as'anti

they eat and enjoy

दिव्यान्

divyaan*

in heaven (divine)* celestial feasts

दिवि

divi

देवभोगान् ॥ २० ॥

deva-bhogaan

ते तं भुक्त्वा

Te tam* bhuktva

स्वर्गलोकं

svarga-lokam

विशालं

vis'aalam

vast,

IX. 21.

(359)

(11-11 Rh) (17)

क्षीणे पुण्ये मर्यलोकं विशन्ति ।
 xii/ie pu/ye martya-lokam vis'anti.
 whence wasted away (are their) merits, the mortal-world they enter.

एवं त्रयीधर्ममनुप्रपन्ना
 Eyaṃ trayī-dharmam-anuprapannā
 Thus the three Vedas devoted (to).

गतागतं फामकामा लभन्ते ॥ २१ ॥
 gata'agataṃ kaama-kaamaa' labhante.
 the going (and) coming (transient world) obtain.

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
 Ananyaas' cintayanto' Maaṃ* ye janaaḥ pari-upaasate
 (360) Without another thinking on, those men (who) encircling (Me), near-attend,

तेषां नित्याभियुक्तानां योग-क्षेमं वहाम्यहम् ॥ २२ ॥
 Tesaaṃ nitya'abhi-yuktaanaaṃ yoga-śamaṃ vahaami'aham.
 (for) them, the constant, perfectly Attuned Ones, gain-achievement-security hold I.
 [See also II 45]

ये ऽप्यन्यदेवता-

IX. 23.

Ye°pi'anya- devataa-
(361) Those who also (are) of other
presiding deities

ते ऽपि मामेव

te °pi Maam-eva
They, too, Me alone,

भक्ता

bhaktaa
devotees,

यजन्ते

yajante
worship
(for their own ends),

श्रद्धया

s'raddhayaa'
with faith

ऽन्विताः ।

anvitaabh-
accompanied,

कौन्तेय

Kaunteya

O Son of Kunti,

यजन्यविधिपूर्वकम् ॥ २३ ॥

yajanti'a-vidhi- puurvakam.
[though] not by rule of old.

अहं हि सर्वयज्ञानां

IX. 24.

Aham hi sarva-yaji'aanaam
I indeed of all Sacrifices (am) the Enjoyer and Lord moreover.

भोक्ता च प्रभुरेव च ।

bhoktaa ca prabhur-eva ca
the Enjoyer and Lord moreover.

न तु

na tu
But not indeed Me do they realize,

मामभिजानन्ति

तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

tattvena'atas'cyavanti te.
essential reality. Hence fall they.

यान्ति

देवव्रता

deva-vrataa-

They go, the Celestial-vowed

देवान्

devaan

पितॄन् यान्ति पितृव्रताः ।

pitrn yaanti pitr-vrataabh

To the ancestors go the ancestor-vowed)

IX. 25.

(363)

भूतानि यान्ति भूतेज्या यान्ति मद्याजिनो ऽपि माम् ॥२५॥
 Bhuutaani yaanti bhuuta'ijyaa. Yaanti* mat'yaajino^{°pi} Maam.
 To (Lower) elemental beings go the elemental- (Those who) to Me (are) sacrificers likewise (go)* to Me.
 sacrificers.

पत्रं पुष्पं फलं तोयं मे भक्त्या प्रयच्छति ।
 Patram, puspaṃ, phalaṃ, toyaṃ, me bhaktyaa prayacchati
 Leaf, flower, fruit, water, he who to Me by devotion offers,

तदहं भक्त्युपहृतम् अश्नामि प्रयतात्मनः ॥ २६ ॥
 tat'aham bhakti'upahṛtam as'naami prayata'aatmanahh.
 that I, the devout offering enjoy (an offering of)* the striving Self,
 [lit "Eat"]

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
 Yat-karosi yat'as'naasi yat'juhosi dadaasi yat*
 (365) What (soever) thou doest, whatsoever thou eatest, whatsoever thou offerest (or) (whatsoever)* givest,

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥
 yat-tapasyasi Kaunteya, tat-kurusva, mat'arpaṇam.
 whatever fiery purposeful asceticism thou sufferest, O Son of Kuntii, that make to Me as offering.

IX. 28. शुभाशुभ- शुभाशुभ- मोक्षसे कर्मबन्धनैः ।
 S'ubh'a-s'ubba- phalaer-evam moxyase karma-bandhanaebh
 (366) From auspicious shining and non-shining fruits, thus thou shalt be liberated from action's bonds.

संन्यासयोग- युक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥
 Saanyaasa- yoga- yukta'aatmaa vimukto' Maam-upaasyasi.
 By renunciation-At-Oneiment harmonized Self, set free, to Me thou shalt come.

IX. 29. समो दहं सर्वभूतेषु न मे द्वेष्यो दस्ति न प्रियः ।
 Samo 'ham sarva-bhuutesu' Na Me dvesyo' °sti na priyahh
 (367) The same (am) I in all beings Nor for Me a "hateful one" is there nor "dear one."

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥
 Ye bhajanti tu Maam bhaktyaa Mayi te tesu ca api aham °
 Those who adoringly attend verily on Me, by devotion, in Me they (are and)* in them moreover (am) I,

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
 Api cet su'dur'aaचारo' bhajate Maam- ananya-bhaak
 (368) Likewise, if a very evil-doer adoringly attends on Me without another object (of devotion),

३३

साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥
 saadhur- eva sa' mantavyahh samyak'vyavasito' hi sahh.
 a good man even he is to be thought, well-resolved indeed (is) he.

क्षिप्रं भवति धर्मात्मा शश्वच्छान्तिं निगच्छति
 Xipraṃ bhavati dharma'aatmaa s'as'vat's'aantiṃ nigacchati.
 Swiftly he becomes the righteous Self (and) to Eternal Peace he attains.

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ३१ ॥
 Kaunteya, pratijaanuhi: Na me bhaktah prashyati.
 O Son of Kuntii, you proclaim : Never (is) My devotee lost.
 ["' make others know '' hi]

मां हि पार्थ व्यपाश्रित्य ये ऽपि स्युः पापयोनयः ।
 Maam Paartha, vyapaas'ritya ye 'pi syuhh paapa-yonayahh
 On me, indeed, O Son of Prthaa, relying, those who also may be from sinful womb

स्त्रियो वैश्यास्तथा शूद्रास्ते ऽपि यान्ति परां गतिम् ॥ ३२ ॥
 striyo' vaes'yaas-tathaa s'uudraas- te 'pi yaanti paraam gatiṃ.
 women, tradesmen, as well, servants, they likewise go the Sublime Way.

GIITAA

- किं पुनर्ब्रह्मणाः पुण्या भक्ता राजर्षयस्तथा ।
 Kīm punar-braamhaṁśaahh puriyaa bhaktaa' raaja'rsayas-tathaa
 How much more, Priests, holy, devoted, King-Sages as well ?
- अनित्यमुखं लोकमिमं प्राप्य भजन्व माम् ॥ ३३ ॥
 A-nityam-a-sukhaṁ lokam imam* praapya' bhajasva माम् ॥ ३३ ॥
 (This)* non-eternal, non-good having gained, do thou adoringly attend on Me
 (un-happy)
- मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
 Mat'manaa' bhava* mat'bhakto' Mat'yaaji, Maam namaskuru.
 In Me minded, be My devotee, to Me (be)* the sacrificer, to Me prostrate.
- मामैवैष्यसि युक्तवैवमात्मानं मत्परायणः ॥ ३४ ॥
 Maam-eva esyasi yuktvaa' evam-aatmaanaṁ mat-parayaṇaḥ
 To Me alone thou shalt come, attuned thus, the Self, My (Self) the Beyond Goal,
- ॐ हरिः ॐ तत् सत्
 A'um Hariḥ ! A um तत्
 Om ! Hari Om ! Tat
 [The Trinity] [Vishnu the Ravisher,] THAT !
 [The undefinable One] BEING(NESS) I
- Colophon :

इति

Iti

Thus

श्रीमद्भगवद्गीतासुपनिषत्सु

S'rīmat' Bhagavat' Gītāsu upanīsatṣu

in the auspicious blessed song of the Upanisads , of the Absolute All-One, the Science,
 [inner teachings heard at the Guru's Feet]

ब्रह्मविद्यायां

Brahma-Vidyāyām

योगशास्त्रे

Yoga-S'āstre

In the At-One-ment Scripture :

श्रीकृष्णार्जुनसंवादे

S'rī-Kṛṣṇa' Arjuna-saṁvāde
 in S'rī Kṛṣṇa-Arjuna's converse .

राजाविद्या-राजगुह्ययोगो

" Rājā-vidyā-Rājā-guhyā-Yogo "

"The Kingly Science, the Kingly Secret-At-One-ment "

नाम

naama
named,

नवमो

navamo'
the Ninth

ऽध्यायः

o'dhyāyāḥh.
Discourse.

श्रीभगवानुवाच—

S'ri Bhagavaan uvaaca :
The Blessed Lord said .

अथ दशमोऽध्यायः

Atha Das'amo' °dhyayaahh
Now [follows] the Tenth Discourse

X. 1. (373)	भूय Bhuuya Again	एव eva, even,	महाबाहो Mahaa-baaho, O Great-Armed One,	शृणु s'riuu hear	मे me My	परमं वचः । paramam vacahh, Supreme Utterance
	यत्ते yat-te which to thee,	इहं °haam I,	प्रीयमाणाय priyamaanaaya to the delighted one,	वक्ष्यामि vaxyaaami will declare---		हितकाम्यया ॥ १ ॥ hita-kaamyayaa. (thy) well-being desiring.
X. 2. (374)	न मे Na me*	विदुः viduhh do they know	सुराणाः sura-ganaahh —the God-hosts (My)*	प्रभवं prabhavam forthcoming , nor	न na (do even) the great Sages [know],	महर्षयः maha'rsayahh

अहमादिहिं

aham-aadīr-hi

I, the beginning, indeed, of Shining Divinities, of great Sages as well everywhere.

देवानां महर्षीणां च सर्वशः ॥ २ ॥

devaanaaṃ maha'rsiṃṃaaṃ ca sarvas'āhh.

यो

मामजमनादिं

च वेत्ति

लोकमहेश्वरम् ।

Yo'

Maam-ajam-anaadiṃ

ca vetti

loka-mahaa'is'varam

He who Me, the Unborn, Beginningless, also knows, the World's Great Lord,

असंसृढः

स

मर्त्येषु

सर्वपापैः

प्रमुच्यते ॥ ३ ॥

A-saṃmuuḍhahh

sa'

martyesu

sarva-paapaehh

pramucyate.

Not wholly bewildered, he, among mortals, by all sins,

is quitted.

बुद्धिज्ञानमसंमोहः

Buddhir-jñānam-a-saṃmohahh

Intuitive Understanding, Wisdom, non-stupefaction,

क्षमा

ṛamaa

सत्यं

satyaṃ

दमः शमः ।

damahh s'amahh

truthfulness, control, calmness,

सुखं

दुःखं

भवोऽभावो

भयं

चाभयमेव

च ॥ ४ ॥

sukhaṃ duḥkhaṃ

bhavo'bhavao'

bhayaṃ

ca'abhayaṃ-eva

ca

and absence of fear, moreover,

happiness, sorrow, being, non-being, fear

- X. 5.
(377) अहिंसा A-himṣaa non-hurtfulness, समता samataa evenmindedness, contentment, burning purposeful tus'is-tapo' generosity, दानं daanaṃ fame [and] infamy यशोऽयशः । yas'o yas'ahh
- भवन्ति भावा भूतानां मत्त एव पुथुविद्याः ॥ ५ ॥
bhavanti bhaavaa' bhutaanaam matta' eva prthak' vidhaahh alone of distinctive types.
- महर्षयः * सप्त सप्त पूर्वे चत्वारो मनवस्तथा ।
Maha'rsayahh sapta puurve catvaaro' manavas- tathaa
(378) The Great Sages Seven, the Ancient Four, the Manu-Fathers also [of the Races]
- मद्रावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥
Mat'bhaavaa maanasaa' jataa' yesaam lok(e)a imaahh prajaahh
(from) My being (and) mind (were) born, of whom into the world (come) these progenies,
- एतां विभूतिं योगं च मम यो वेत्ति तत्त्वतः ।
Etaaṃ vibhūtiṃ yogam ca' Mama yo' vetti tattvatah
(379) This glory (and)* At-One-ment [power] of Mine, he who knows (it) in reality,

- X. 8.
(380)
- | | | | | | |
|-----------------|--------------|-------------|----------------|----------|---------------------|
| सो | उविक्कम्पेन | योगेन | युज्यते | नात्र | संशयः ॥ ७ ॥ |
| so ^o | vikrampena | yogena | yujyate | na'atra | sams'ayahh. |
| he | by unshaking | At-One-ment | is harmonized. | Not here | (is there) a doubt. |
- अहं
- | | | | | |
|----------|-------------|---------|--------|--------------|
| सर्वस्य | प्रभवो | मत्तः | सर्वं | प्रवर्तते । |
| sarvasya | prabhavo' | Mattahh | sarvam | pravartate. |
| of all | the Source. | From Me | all | rolls forth. |
- इति
- | | | | | |
|----------------------|----------------|-------------|-----------|-------------------------|
| मत्वा | भजन्ते | मां | बुधा | भावसमन्विताः ॥ ८ ॥ |
| matvaa | bhajante | Maam | budhaa' | bhaava-samanvitaahh |
| Thus having thought, | they adoringly | on Me—they, | the wise, | with feeling completely |
| | attend | | | possessed. |
- मच्चित्ता
- | | | | |
|---------------------|------------------------|----------------------------|-------------|
| मद्गत- | प्राणा | बोधयन्तः | परस्परम् । |
| mat'gata- | praa'aa | bodhayantahh | parasparam |
| In Me (their) mind, | in Me absorbed (their) | (very) vital life-breaths, | instructing |
| | [into Me gone—lit.] | | each other, |
- X. 9.
(381)
- | | | | | | |
|----------------|-------------------|------------------|-----------|----|------------------|
| कथयन्तश्च | मां | नित्यं | तुष्यन्ति | च | रमन्ति च ॥ ९ ॥ |
| kathayantas'ca | Maam | nityam | tusyanti | ca | ramanti ca. |
| Talking too | of Me constantly, | they are content | and | | rejoice as well. |

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
 Tesaam salata-yuktaanaam bhajataam priti-puurvakam
 For these, ever Attuned Ones, adoringly attending in love
 ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥
 dadaami buddhi-yogam tam yena Maam upayaanti te.

I give (that)* intuitive understanding's At-One-ment yoga, by which to Me approach they.

तेषामेवानुकम्पार्थम् अहमज्ञानजं तमः ।

X. 11. Tesaam eva'anukampa'artham aham-ajn'aana-jam tamah
 (382) For them even for compassion's sake, I, (their)* unwisdom-born darkness
 नाशयाम्यात्ममावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥
 naas'ayaami'aatma-bhaava-stho jn'aana-dipeena bhaasvataa.

destroy—(in) their Self's being indwelling— by wisdom's light resplendent.

अर्जुन उवाच—

Arjuna' uvaaca
 Arjuna said.

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
 Paraam Brahma param dhaama pavitraam paramam bhavaan
 Exalted All-One, Exalted Abode, Purifier Supreme, O thou Honourable One,
 (384)

विभुम् ॥ १२ ॥

दिव्यमादिदेवमजं

शुभं शाश्वतं

Purusaṃ s'as'vataṃ divyam aadi- devaṃ- ajam vibhum.
the Person (Spirit) Eternal Divine, Primeval Divinity Unborn, All-pervading.
[Expansive]

देवर्षिर्नरिदस्ता ।

सर्वे

आहुस्त्वामुषयः

X. 13. Aahus-tvaam-rsayahh sarve deva'rsir- Naaradas-tathaa
(385) (So) declare Thee, the Sages all, the Divine [Singer] Sage Naarada also,

स्वयं चैव ब्रवीषि मे ॥ १३ ॥

व्यासः

देवलो

असितो

svayaṃ ca'eva bravisi me ॥ १३ ॥
Thyself, moreover, tell me.
vyaasahh Deva'lo Devala, Asita, [all Rsi descendants of Kaṣ'yaṇa]

सर्वमेतद्वत्तं मन्ये यन्मां वदसि केशव ।

X. 14. Sarvam-etat'rtam manye yat'maṃ vadasi Kes'ava
(386) All this (is) true, I believe, which to me Thou sayest, O Glorious Haired One.

नहि ते भगवन् विदुर्देवा न दानवाः ॥ २४ ॥

Na-hi to* Bhagavan vidur-devaa' na daanavaahh.

Not indeed,* O Blessed One, (Thy)* manifestation know Shining nor The Titan Rulers
Divinities, of the Under-world.

स्वयमेवात्मना ऽऽत्मानं

X 15.
(387)Svayam[†] eva aatmanaa aatmaanaam
Only, by Thyself Thine (own)* Self

वेत्थ त्वं

veitha tvam,
knowest Thou,

पुरुषोत्तम ।

Purusa uttama,
O Person-Spirit Ultimate,

भूतभावन

भूतेश

Bhuuta-bhaavana,

Bhuuta us'a

Of Beings the Cherisher, of Beings the Lord,

देवदेव

Deva-Deva,

Shining Divine One
of Shining Divinities,

जगत्पते ॥ २५ ॥

Jagat-pate

Life-World Ruler

वक्तुमर्हस्यशेषेण

X 16.
(388)Vaktum-arhasi'as'esena
To tell shouldst Thou unreservedly

(verily) Thine (own)*

divyaa hi'aatma-vibhuutayahh

Divine

Glories

दिव्या ह्यात्मविभूतयः ।

याभिर्विभूतिमिलोका निमास्त्वं

yaabhir-vibhuutibhir-lokaan imaan*'tvam
by which glories (these)* worlds

व्याप्य

vyaapya

Thou, having pervaded,

तिष्ठसि ॥ १६ ॥

tisthasi.

bestridest.

कथं विद्यामहं

X 17.
(389)Katham vidyaam-aham
How may know

योगिस्त्वा

yogin*'Tvaaam

sadaa

I, O Attuned One, These,* always

परिचिन्तयन् ।

paricintayan

from all aspects thinking on (Thee)* ?

CHAPTER X

मया ॥ १७ ॥

भगवन्

ऽसि

चिन्त्यो

च

केषु

मावेयु

mayaa

Bhagavan

cintyo

to be thought, art Thou, O Blessed One,

ca bhaavesu

In what, in what, too, modes

by me ?

जनार्दन ।

जनार्दना

O Man-Arouser,

ca*

glory.

विभूतिं च

योगं

योगम्

At-One-ment Yoga (and)*

glory.

नास्ति

शृण्वतो

वृत्तिर्हि

कथय

भूयः

मे

me

na'asti

s'hravato

Trptir-hi

kathaya

bhuuyahh

again

ऽमृतम् ॥ १८ ॥

of this

immortal nectar.

mrtam.

vibhuutim

ca*

Jana'ardana

O Man-Arouser,

glory.

वितरेणात्मनो

vistarena

aatmano'

In detail, of (Thine) own

At-One-ment Yoga (and)*

glory.

दिव्या

divyaa'

divine

hi'aatma-vibhuutayahh

indeed Mine own Self glories—

glory.

हन्त

Hanta'

Good !

To thee

will I narrate

divine

कथयिष्यामि

kathayisyaaami

will I narrate

divine

indeed Mine own Self glories—

glory.

हन्त

Hanta'

Good !

To thee

will I narrate

divine

दिव्या

divyaa'

divine

hi'aatma-vibhuutayahh

indeed Mine own Self glories—

glory.

हन्त

Hanta'

Good !

To thee

will I narrate

divine

कथयिष्यामि

kathayisyaaami

will I narrate

divine

indeed Mine own Self glories—

glory.

हन्त

Hanta'

Good !

To thee

will I narrate

divine

दिव्या

divyaa'

divine

hi'aatma-vibhuutayahh

indeed Mine own Self glories—

glory.

हन्त

Hanta'

Good !

To thee

will I narrate

divine

कथयिष्यामि

kathayisyaaami

will I narrate

divine

indeed Mine own Self glories—

glory.

हन्त

Hanta'

Good !

To thee

will I narrate

divine

दिव्या

divyaa'

divine

hi'aatma-vibhuutayahh

indeed Mine own Self glories—

glory.

हन्त

Hanta'

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To thee

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कथयिष्यामि

kathayisyaaami

will I narrate

divine

indeed Mine own Self glories—

glory.

हन्त

Hanta'

Good !

To thee

will I narrate

divine

दिव्या

divyaa'

divine

hi'aatma-vibhuutayahh

indeed Mine own Self glories—

glory.

हन्त

Hanta'

Good !

To thee

will I narrate

divine

कथयिष्यामि

kathayisyaaami

will I narrate

divine

indeed Mine own Self glories—

glory.

श्रीसगवानुवाच—

S'ri-Bhagavaan-uvaaca .

The Blessed One said .

X. 19.

(391)

- प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो मे ॥ १९ ॥
 praadhaanyatahh Kuru-s'restha. Na'asti'anto' Me.
 the principal ones, O Kuru's Best Nor is there an end of [this] extensiveness of Mine.
- अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
 Aham-aatmaa, Guḍaaka'sa sarva-bhuuta'aas'aya-sthitahh
 I—the Self, O Sleep's Lord, in all beings' secret recess seated.
- अहमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥
 Aham-aadis'ca madhya'm ca bhūtaanaam-anta eva ca
 I—the beginning, and the middle, and of beings the end, even so.
- आदित्यानामहं विष्णुर् ज्योतिषा रविंशुमान् ।
 Aadityaanaam-aham Viṣṇur- jyotisaa'm Ravir-a'm's'umaan
 Of Aadityaas, I am Of Lights, the Sun Radiant
 [twelve sons of the boundless Mother Space] (the all pervading),
- मरीचिर्मस्तामस्मि नक्षत्राणामहं शशी ॥ २१ ॥
 Maruicir- Marutaam-asmi, naxatraa'm-aham S'as'u.
 Maruic of the [49] Storm Gods am I, of heavenly bodies I—the Moon.

वेदानां	सामवेदो	स्रग्	दधानाना	
Vedaanaam	Saama-vedo'	asmī ;	Devānaam- asmī	Vaasavahh ;
Of Books of Divine Knowledge, the Song-Veda		am I .	of Shining Divinities I am the Lord of Wealth :	[Indra, Heaven's Lord] .

इन्द्रियाणां
indriyāṇāṃ
Of the senses,
मनश्चास्मि
manas'ca'smi,
the mind too am I ;
भूतानास्मि
bhūtaṇāsmi
of beings I am
चेतना ॥ २२ ॥
cetanaa.
conscious.
[conscious soul]

रुद्राणां	शंकरश्चास्मि	वित्तेशो	यक्षरक्षसाम् ।
Rudraaṇāṃ	S'ankaras'ca'asmi ;	Vattes'o'	Yaxa- Raxasaam
(395) Of the Rudraas, the auspicious S'iva-Sankara,		Kuvera of the	Yaksa Guardians and Raksasaa
			of Earth terrible ones.

[11 Destructive Forces]	वसूनां Vasunaam	पावकश्चास्मि Paavakas'ca'smi ; Fire, moreover am I. [the Pure Shining One]	मेरुः Meruh Meru [the North Pole]	शिवरिणामहम् ॥ २३ ॥ s'ikharinaam-aham. of [the seven] Peaks --I.
Of the [eight rich] Vasuus of [Wealth]				

- X. 24. पुरोधसां च मुल्यं मा विद्धि पार्थ बृहस्पतिस् ।
 Purodhasaam ca mukhyaam Maam viddhi, Paartha, Brhaspatim;
 (396) Of household priests, too, (as) the chief one Me know, O Son of Prthaa— Brhaspati
 [Prayer's Lord Jupiter, Purohit of the Gods I
 सरसामस्मि सागरः ॥ २४ ॥
 Sarasaam-asmi Saagarahh
 of bodies of water, I am the Ocean.
- X. 25. सेनानीनामहं स्कन्दः गिरामस्येकमक्षरम् ।
 Senaanaanaam- ahaam Skandahh Giraam-asmi ekam-axaram.
 Of Army Leaders, I am of bodies of water, I am of Speech I am the One Syllable [Om]
 [one of the Seven Sages]
 महुर्पाणिं भृगुरहं दस्मि स्थावराणां हिमालयः ॥ २५ ॥
 Maha'rsunaam Bhrgu-aham o'smi, sthaavaranaam
 Of Great Sages, Bhrgu—I, of Immoveables,
 यज्ञानां जपयज्ञो दस्मि देवर्षीणां च नारदः ।
 Yajn'aanaam japa-yajn'o d'smi, devarshi'naam cha Naaradahh,
 Of Sacrifices, the Silent Repetition Sacrifice am I; of Divine Sages, also Naarada,
 अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
 Asvatthah sarva-vrksaanaam, devarshi'naam cha Naaradahh,
 (398) [the Holy Bodhi Pippal Tree] of all Trees . [the Deva Singer Sage]

CHAPTER X

गन्धर्वाणां
Gandharva^{naam}
Of the Angels of Music,

चित्ररथः
Citrarathahh ;
Citrarathaa ,
[their King, the Bright Charioteer]

कपिलो
Kapilo[']
the Tawny Kapila,
[Sankhya's Founder]

सिद्धानां
Siddhaana^{am}
of Perfected Ones,
[Sankhya's Founder]

मुनिः ॥ २६ ॥
Munibh
the Silent One.

उच्चैःश्रवसश्चानां
Ucchais'hravasam- As'vaana^{am}
of horses
[Indra's Steed]

विद्धि माममृतोद्भवम् ।
viddhi Maam-amrta-udbhavam
Me—from Nectar's Immortality sprung .

X. 27. Uccae'hs'ravasam- As'vaana^{am}
(399) Uccae'hs'ravas
[Indra's Steed]

ऐरावतं
Aeraavata^m
Aeraavata
[Indra's own]

गजेन्द्राणां
Gaja'ndra^{naam}
Gaja'ndra^{naam} ca
of Elephants, the Lord ;
of humans, too,

नराधिपम् ॥ २७ ॥
Nara'adhipam.
the Man-Monarch.

आयुधानामहं
Aayudhaanaam-aham^m
Of Weapons, I—the thunderbolt ,

वज्र
vajra^m ,
Dhenunaam-asmi
The Wish-Giving Cow of Plenty

X. 28. Aayudhaanaam-aham^m
(400) Of Weapons, I—the thunderbolt ,

प्रजनश्चास्मि
Prajanas'ca'asmi
Of progenitors, moreover, I am
[the God of Love]

कंदर्पः
Kandarpa^m ,
Kandarpa ;
[the God of Love]

सर्पाणामस्मि
Sarpa^{naam}-asmi
of Serpents I am

वासुकिः ॥ २८ ॥
Vaasukih
Vaasuki.
[the King]

कामधुक् ।
Kaamadhu^k.
Kamadhuk.

- X. 29.
(401) अनन्तश्चास्मि
Anantas'ca'smi
Ananta also I am
[The endless Serpent-Queen of Duration-Time, {venomless Serpent-Lords of Wisdom}]
- पितृणामर्यमा
Pitṛyaam- Aryamaa
Of Ancestors Aryaman
[the Manes Chief]
- चास्मि
ca'smi
too, am I,
- यमः
Yamahh
Yama
[Lord of Death]
- संयमतामहम् ॥ २९ ॥
saṁyamataam-aham ;
of Controlled Ones—I
- प्रह्लादश्चास्मि
Prahlaadas'ca'smi
[Prince], Prahlaada, too, am I
[Vishnu's Devotee]
- कालः
Kaalahh
Time
- कलयतामहम् ।
kalayataam aham
of time-registers—I
- सृगाणां च
Mrgaanaam ca
Of Wild animals, also
[the Lion]
- मृगेन्द्रोऽहं
Mrga'ndro' 'ham,
the Wild beings' Lord—I,
[the Eagle Male child of Vinatan, the Bird-Mother]
- वैनतेयश्च
Vaenateyas ca
Garuda,
[the Eagle Male child of Vinatan, the Bird-Mother]
- पक्षिणाम् ॥ ३० ॥
Pakṣiṇaam ;
of birds
- वरुणो
Varuṇo'
Varuṇa,
[Lord of Waters]
- यादमामहम् ।
Yaadaasaam-aham.
of water-dwellers—I.

CHAPTER X

- पवनः पवतामस्मि शस्त्रभृतामहम् ।
 Pavanaḥ Pavataam-asmi ; Raamahh s'astra-bhrtaam-aham ;
 Wind of Rushing Things am I ; [The Divine Knight-King, Viṣṇu's Avatār] of weapon-bearers—I :
 (403) [purifying] स्रोतसामस्मि जाह्नवी ॥ ३१ ॥
 Jhaṣaavaam makaras'ca'asmi , srotasaam-asmi Jaanhavī ,
 Of fishes the crocodile, too, am I ; of streams, I am Janhu's daughter [Gangaa] ;
 सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
 Sargaavaam- aadir-antas'ca madhyaṁ ca'eva'aham- Arjuna
 Of creations, the beginning, end, and midpoint, moreover—I, O Arjuna ;
 (404) अद्यात्मविद्या वादः प्रवदतामहम् ॥ ३२ ॥
 Adhi'atma- vidyaa Vaadahh pravadataam-aham
 substratum core of Self-knowledge of sciences : [Truth-seeking] Argument of Orators—I.
 अक्षराणामकारो द्वंद्वः सामासिकस्य च ।
 A'kṣaraaṇaam-akaaro Dvaṁdvahh saamaasikasya ca.
 Of Letters "A" [अ] am I. The direct union of coordinates [am I] of all compounds, too.
 (405) [Ex "Love, Joy, Hope the world seeks ardently,"
 Note the omission of " and " between the coordinates.
 The coordinates may be in any grammatical case.]

अहमेवाक्षयः

Abam-eva aṣayabh
I only [am] indissoluble Time,

कालो
kaalo

the Supporter—I in all directions-faced

धाताऽहं
dhaataa'aham

विश्वतोमुखः ॥ ३३ ॥

vis'vato'-mukhabh.
the Supporter—I in all directions-faced

मृत्युः

सर्वहरश्चाहमुद्भवश्च

X. 34.
(406)

Mṛtyubh
Death,

sarva-haras'ca aham udbhavas'ca
all-seizing, too,—I, generation, as well, of all that is to become.

भविष्यताम् ।

bhaviṣyataam ;

कीर्तिः

श्रीर्वाक्

Kīrtibh s'rur vaak- ca नारीणा

Fame, prosperity, speech, too, of feminine memory, intelligence, firm will,

स्मृतिर्मेधा

धृतिः

क्षमा ॥ ३४ ॥

ṛamaa.

patient endurance.

बृहत्साम

तथा

साम्नां

X. 35.
(407)

Bṛhat Saama
The Bṛhat Chant,

tathaa

Saamnaam

गायत्री

च्छन्दसामहम् ।

Gaayatri (c)chandasaaam-aham

the Hymn Singer's Protector, of rhythms—I

[Invocation to the Sun-God]

[the mighty 8-8-12-8 metre]

मासानां

मार्गशीर्षो

ऽहम् ऋतूनां

कुसुमाकरः ॥ ३५ ॥

Maasanaam

Of Months [the cool] November-December—I, of seasons

Maargas'irso' oham Rtuunaam

kusuma aakarabh ,

the flower-mine [Spring].

CHAPTER X

धृतौ छलयतामस्मि तेजस्तेजस्विनामहम् ।

X. 36. Dyuutām chalayataam- asmi , tejas- tejasvinaam- aham ;
(408) Dicing of the cheating am I. Splendour of the Splendid—I.

जयो दस्मि द्यवसायो दस्मि सत्त्वं सत्त्वतामहम् ॥ ३६ ॥
Jayo' °smi vyavasaayo' °smi; sattuam sattuavataam- aham.
Victory am I, Industry am I. Essence of Being of the Beingful—I.
[“ Truth of the Truthful ”—usual translation]

वृष्णीनां वासुदेवो दस्मि पाण्डवानां धनंजयः ।
X. 37. Vṛṣṇūnaam Vaasudevo' °smi. Paandavaanaam Dhanamjayahh.
(409) Of the Blessing- Son of Vasudeva, (the Indwell- am I. Of the children of Paandu, the Wealth-
Showering Ones of Yadu's Line ing Lord) Conquerer [Arjuna].
[Lord of Wealth]

मुनीनामप्यहं व्यासः कवीनामुशना कविः ॥ ३७ ॥
Muninaam- api'aham Vyasaahh Kavinaam-Us'anaa Kavihh.
Of the Silent Sages, also I (am) Vyaasa; Of bards, Us'anaa, the poet.
[collator of the Puranas] [S'ukra's Lord and the Demon's Teacher]

GĪTĀA

- X. 38. **दण्डो** **दमयतामस्मि** **नीतिरस्मि** **जिगीषताम् ।**
Dando' *damayataam- asmi* *Nitir-asmi* *jigīśataam*
 The Sceptre of rulers am I, Statecraft am I of conquest-seekers.
- मौनं** **चैवासि** **गुह्यानां** **ज्ञानं** **ज्ञानवतामहम् ॥ ३८ ॥**
Maanam *ca'eva-asmi* *guhyaanaam* *janam* *jan'anaam*
 Silence, moreover, am I of secrets, Wisdom of the wise—I.
- X. 39. **यच्चापि** **सर्वभूतानां** **बीजं** **तदहमर्जुन ।**
Yat'ca'api *sarva-bhuutaanaam* *biyam* *tat'aham- Arjuna.*
 That which moreover of all beings (is) the seed, that (am) I, O Arjuna.
- न तदस्ति** **विना** **यस्यान्मया** **भूतं** **चराचरम् ॥ ३९ ॥**
Na tat'asti vinaa' *yat-syaat' mayaa* *bhuutaam* *cara'acaram*
 Nor that (there) is which may exist (save)* by My being, (either) moving or unmoving.
- X. 40. **नान्तो** **उस्ति** **मम** **दिव्यानां** **विभूतीनां** **परंतप ।**
Na'anto' *°sti* *mama* *divyaanaam* *vibhuutinaam* *Paramtapa,*
 No end is there of My divine glories, O Foe Consumer.

CHAPTER X

मया ॥ ४० ॥

विभूतेर्विस्तरो

vibhuuter-vistaro'
of (My) glory-extentपृथक्
Esa
This only by way of example (has been) said

तद्वेशतः

tu'uddes'atah

यद्यद्विभूतिम्

सत्त्वं

श्रीमद्वर्जितमेव

वा ।

vaa*

s'rumat'uurjitam-eva
being (there is)—prosperous (or)* of vigorous strength, even

Yat'yat' vibhuutmat

Whatever glorious

मम तेजोऽशंसमवम् ॥ ४१ ॥

Mama tejo' °m's'a-saṁbhavam

tat-tat'eva'avagaccha

such and such, recognize

त्वं

thou (as from)

बहुनैतेन

किं

ज्ञातेन तवार्जुन ।

jn'aatena tava'Arjuna

Arjuna ?

अथवा
Atha-vaa*

(But)* now

जगत् ॥ ४२ ॥

स्थितो

jagat

(I)—(the) motionful

pulsating Life-World.

कुत्समेकांशेन

kutsam eka'am's'ena

wholeness with, one fragment [of Myself] stand firm

(1)* having established this

Note * See introduction as to why this is not translated in the usual way with "jagat" linked with "adam kṛtsnam" instead of as above with "aham . . . sthito." The Epic meaning of "jagat" has herein been taken rather than the later derived classical meaning, as Gītaa is an Epic rather than a classical poem.

अथ एकादशोऽध्यायः
 ekaadas'o' °dhyayaahh
 Atha
 Now [follows] the Eleventh Discourse.

अर्जुन उवाच—
 Arjuna' uvaaca :
 Arjuna said .

परमं गुह्यमध्यात्मसंज्ञितम् ।
 paramam guhyam-adhi'aatma-sam'in'itam
 the Supreme secret, " substratum core of Selfhood " designated,
 [Note irregularity of rhythm in this line.]

मदनुग्रहाय
 Mad-anugrahaaya
 For me favouring,
 [Note irregularity of rhythm in this line.]

XI. 1.
 (415)

मम ॥ १ ॥
 mama-
 of mine.

विगतो
 vigato'
 is dispelled

द्वयं
 °yam*

मोहो
 moho'

वचस्तेन
 vacas-tena*

word (this)*
 stupefaction

which by Thee (was) spoken, by (that)*

मया ।
 mayaa

विस्तरशो
 vistaras'o'

by me
 these two, in detail

श्रुतौ
 s'rutao

of beings (have been) heard,

भूतानां
 bhuutaanaam

XI. 2.
 (416) The becoming-dissolution

भवाप्ययौ
 bhava'apyayao

हि
 hi

indeed

त्वत्तः कमलपत्राक्षं माहात्म्यमपि चाव्ययम् ॥ २ ॥
 tvattatth, kamala-patra'akṣa, Maahaatmyam-api, ca'avyayam.
 from Thee, O Thou of Lotus-leafed eyes, (Thy) Majesty also, too, the Undiminishable.

पुनरेतद्वथाऽऽत्थ त्वमात्मानं परमेश्वर ।
 Evam-etat'yathaa'aattha Tvam aatmaanaam Parama'is'vara
 (†17) Thus, this, as snidest Thou, Thy-Self, O Supreme Lord,

द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥
 drastum-icchaami Te rupam aes'varam, Purusa'uttama.
 to behold I desire, Thy form of Lordship, O Man-Spirit Supreme.

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
 Manyase yadi TAT's'akyaam mayaa drastum-iti Prabho,
 (†18) Thinkest Thou if THAT (is) possible by me to be seen thus, O Lord,

योगेश्वर ततो मे त्वं दर्शयात्मानमव्ययम् ॥ ४ ॥
 Yoga is'vara, tato' me tvam dars'aya'aatmaanam-avyayam
 O At-One-ment Lord, then to me (do) Thou show (Thy) Self Inexhaustible,

CHAPTER XI

श्रीभगवानुवाच—

ॐ S'rī Bhagavaan uvāca :

The Blessed Lord said :

पश्य मे पार्थ

Pas'ya Me, Paartha,

XI. 5.

Behold of Mine, O Son of Prithaa,

(419)

रूपाणि

ruupaani

forms

शतशो ऽथ सहस्रशः ।

s'atas'o' 'tha' sahasras'ahh

a hundredfold, [and] a thousandfold

नानावर्णाकृतीनि च ॥ ५ ॥

दिव्यानि

divyaani

divine,

naanaa-varna'aakrtuni ca

of diverse colours, shapes, as well !

अश्विनौ

As'vinao

the Twin Healing

Physicians,

[Lords of the Dawn]

मरुतस्तथा ।

Marutas- tathaa-

the [49] also !

Storm Gods

रुद्रान्

Rudraan

the [11] Terrible

Destructive Forces,

वसून्

Vasuun

the [8] Rich

Lords,

पश्यादित्यान्

Pas'ya'Aadityaan

Behold the Sun-

Progenies,

[12 Sons of Mother Space]

पूर्वाणि

puurvaani

before—

भारत ॥ ६ ॥

Bhaarata.

○ Bharata's Son !

बहून्यदृष्ट-

Bahuun'adrsta-

Many never seen

इहैकस्थं

XI. 7.
(421)Iha'eka-s'tham
Here one-standing,जगत्
jagat

the motionful-life-world

कृत्स्नं

kṛtsnam
whole

पश्याद्य

pas'ya'adya

behold today, with (all) moving and unmoving.

सचराचरम् ।

sa-cara'acaram,

मम

mama

(m) My

देहे

dehe,

body !

गुडाकेश

Gūḍaaka uś'a

O Sleep's Master—what,

[See I 24]

यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

yat'ca'anyat'draṣṭum-icchaśi.

else to see thou desirest (behold) !

न

Na

Not,

तु

tu

indeed,

मा

Mama

Me

शक्यसे

ś'aryase

art thou able

द्रष्टुमनेनैव

draṣṭum anena'eva

to see with this only,

स्वचक्षुषा ।

sva-cakṣusaa.

thine own eye.

दिव्यं

Divyam

The divine

ददामि

dadaami

I give

ते

te

to thee

चक्षुः

cakṣuḥ

(of) eye.

पश्य

Pas'ya

Behold

मे

me

My

योगमैश्वरम् ॥ ८ ॥

yogam-aiśvaram.

At-One-ment Yoga of Lordship !

संजय उवाच—

Saṁjaya' uvaaca.

Sanjaya said.

[The Charioteer Chronicler]

CHAPTER XI

	एवमुक्त्वा Evam-uktva Thus having spoken.	ततो tato, then	राजन् Rajan, O King. [Dhrtarastra]	महायोगेश्वरो Mahaa-yoga'is'varo' The Great At-One-Ment Lord, [The Ravisher of Hearts, Vishnu]	हरिः । Harih Hari.
XI. 9. (423)	दर्शयामास dars'ayamaasa showed	पार्थाय Paarthaaya to Prithaa's Son	परमं paramam (His) Supreme	रूपमैश्वरम् ॥ ९ ॥ ruupam-aes'varam. form of Lordship.	
	अनेकवक्त्र- Aneka-vaktra- With many mouths	नयनम् nayanam eyes.	अनेकाद्भुत- aneka'adbhuta- (with) many marvellous	दर्शनम् । dars'anam sights,	
XI. 10. (424)	अनेकदिव्याभरणं aneka-divya'abharanam (with) many divine ornaments,	(and)	दिव्यानेकोद्यतायुधम् ॥ १० ॥ divya'aneka'udyata'aayudham divine (and) many upraised weapons		
	दिव्यमाह्वयस्वरधरं divya-maahva'yasvaradharam divya-maalya'ambara dharam (with) divine garlands (and) robes wearing.		दिव्यगन्धानुलेपनम् । divya-gandha'anulepanam (with) divine attars and ointments [anointed]		
XI. 11. (425)					

सर्वार्थर्यमयं

sarva'as'caryamayam

all marvels full,

देवमनन्तं

devam-anantaḥ

the Shining Celestial, endless,

विश्वतोमुखम् ॥ ११ ॥

vis'vato'-mukham

in all directions faced,

[universally-facing]

दिवि

Divi

In the sky,

सूर्यसहस्रस्य

suurya-sahasrasya

suns a thousand

भवेद्युगपदुत्थिता ।

bhavet'yugapat'utthitaa

were simultaneously to arise

XI. 12.

(426)

यदि भाः सदृशी सा स्याद्

yadi* bhaahh sadrs'u saa syaat'

splendour like that might be

भासस्तस्य

bhaasas-tasya

of the flaming brightness of that

महाऽऽत्मनः ॥ १२ ॥

Mahaa'aatmanahh.

Great Self.

तत्रैकस्थं

Tatra'ekastham

There, as one-standing,

जगत्

jagat

the pulsating-life-world, whole [though]

कृत्स्नं

krtsnaḥ

pravibhaktam-aneekadhaa

divided manyfold,

प्रविभक्तमनेकधा ।

अपश्यदेवदेवस्य

apas'yat' deva-devasya

s'arure

s'arure

body.

शरिरे

पाण्डवस्तदा ॥ १३ ॥

Paandavas tadaa*

body.

body.

body.

CHAPTER XI

ततः	स	विस्मयाविष्टो	हृष्टरोमा	धनंजयः ।
XI. 14. Tatah	sa'	vismaya'avishto	hrsta-romaa,	Dhanaṃjayahh
(428) (And) then	he,	with astonishment penetrated	(and) joyous uprisen hairs,	O Wealth Conquerer.
प्रणम्य	शिरसा	देवं	कृताञ्जलिमावत ॥ १४ ॥	
pranamya	s'irasaa	devaṃ	krta'anjali-abhaasata.	
having bowed down	with his forehead	(to) the Shining Divinity,	and making the folded	
		palm-to-palm mudra, he spake,		

अर्जुन उवाच—

Arjuna' uvaaca .

Arjuna said :

— — — — —
Tristubh

(Rhythm here changes to 11 plus 11)

{Note similarity in Discourse 2, 9, and 15}

पश्यामि	देवांस्तव	देव	देहे	सर्वोस्तिथा भूतविशेषसंधान् ।
Pas'yaami	devaan'tava	dova	dehe*	sarvaan'tathaa bhuuta-vis'esasaṃghaana
(429) I behold	Divinities in Thy (body)*	O Shining One,		all likewise of beings, of species, groups,
ब्रह्माण्मीशं	कमलासनस्थम्	ऋषींश्च	सर्वानुरगांश्च दिव्यान् ॥ १५ ॥	
Brahmaṃam- uis'aṃ	Kamala'asana-stham	Rsin'ca	sarvaan-Uragaan'ca divyaan	
Brahman the Lord on His	Lotus-Throne seated,	the Sages	all,	Serpents, too, divine.

[the Creative 3rd Logos]

अनेकबाहुदरवक्त्रनेत्रं

XI. 16 अनेकबाहु उदार- vaktra- netraṃ त्वां सर्वतो ऽनन्तरूपम् ।
 (430) (With) many arms, bellies, mouths, eyes, I see T'vaam sarvato 'nanta-rupam
 of endless form.

नान्तं न मध्यं न पुनस्तवादि पश्यामि विश्वरूपम् ॥ १६ ॥
 na'antaṃ na madhyaṃ na punas-tava'adiṃ pas'yaami vis'va is'vara विश्वरूपम् ॥ १६ ॥
 Nor end, nor middle, nor again Thy beginning see I, O Cosmic Lord, (Thy) Cosmic Form.

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
 XI. 17. kiritaṇaṃ gadinam cakriṇaṃ ca tejo'raśiṃ sarvato diptimantaṃ.
 (431) Diademmed, with mace, discus, too, splendrous mass everywhere flaming,

पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥
 pas'yaami T'vaam dur-nirīkṣyaṃ samantaat' dipta anala'arka-dyutiṃ-a-prameyam
 I see Thee, dazzling-to-be-seen from everywhere, a flaming Fire-Sun-Glory immeasurable.

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
 XI. 18. Tvam-akṣaram paramaṃ veditavyaṃ Tvam-asya vis'vasya param nihaanam
 (432) Thou, the Indissoluble, Highest to be known, Thou of this Cosmos the Very High Treasure Store,

CHAPTER XI

त्वमव्ययः
Tvam-avyayahh

शाश्वतधर्मगोप्ता

s'as'vata-dharma- goptaa
Thou, the never-wasting, of Eternal Righteousness the Protector,

सनातनस्त्वं

Sanaatanas-Tvam

Thou the Person-
(as) Spirit (as)

पुरुषो

Puruso' mato' Me.

thought by me.

मतो मे ॥१८॥

अनन्तबाहु

ananta-baahu

of endless arms,

s'as'i-Suurya-Netram

the Moon-Sun (Thine) Eyes,

विश्वमिदं तपन्तम् ॥ १९ ॥

vis'vam-ida'm*tapantam.

(this)* world burning.

XI. 19.

(433)

पश्यामि त्वा दीप्तिहुताशवक्त्रं

pas'yaami Tvaam dipta- hutaas'a-vaktra'm

I see Thee with flaming offering-
mouth by (Thine) own splendour

consuming

हि

द्यावापृथिव्योरिदमन्तरं

Dyaavaa-prthivyoor-idam*-antaram

(434) (This)* Heaven-Earth-
interspace indeed is pervaded by Thee, the

व्याप्तं

व्याप्तं

व्याप्तं

व्याप्तं

व्याप्तं

व्याप्तं

द्वयैकेन

Tvayaa'ekena

by Thee, the

One, directions.

लोकत्रयं

loka-tiayam

the world threefold

is sore-afflicted, O Great Self.

तवेदं

tava idam*

form terrible of Thine,

marvellous

रूपमुग्रं

ruupam-ugram

Having seen (this)*

marvellous

दृष्ट्वा

drist'vaa'

adbhutam

adbhutam

adbhutam

adbhutam

सर्वाः ।

sarvaahh

too, entire.

प्रव्यथितं महाऽऽत्मन् ॥ २० ॥

pravyathitam, Mahaa'atman.

is sore-afflicted, O Great Self.

- XI. 21.
(435) अमी हि , त्वां
Amī* hi Tvāam
Verily Thee (these)*
सुरसंघा सुरसंघा
sura-saṅgha*
God-hosts
विशन्ति केचिद्वीताः
viś'anti kecī't'bhitāah
enter, some frightened,
माञ्जलयो माञ्जलयो
prañjalayo'
pray palm-to-
palm gesture
गुणन्ति ।
gṛhṇanti

- स्वस्तीत्युक्त्वा
Su'astī'ti'uktvaa
maha'raṣi
"Good be [to all]!"
the Great Sages and Per-
fected Ones
महर्षिसिद्धसंघाः
maha'ṛṣi siddha-saṅghaah
siddh One
सुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥२१॥
Stuvanti Tvāam stutibhih
hymn Thee with chants
of praise abundant.

- XI. 22.
(436) रुद्रादित्या वसवो ये च साध्या
Rudraa'Aadityaa Vasavo'
ye ca Saadhyaa'
Rudras, Aaditya-s, Vasu-s, these and the Saadhyaa-s,
[Destructive [Sons of [Lords of
Lords] Mother Space] Elemental Wealth]
विश्वे ऽश्विनौ मरुतश्चोष्मपाश्च ।
Viś've o's'vinao Maruta's'ca Uśmapaa's'ca
Vis'vadevas, As'vinas, Marut s, and Uśmapaa-s,
[Cosmic [The Two Hevi- [Storm [the Manes-
Lords] ing Dawn Gods] Gods] Ancestral Gods]

- गन्धर्वयक्षासुर-
Gandharva- Yakṣa'A-sura-
Gandharvas, Yaxa-s, A-sura-s, Siddha-
[Gods of Music] [Kubera's [the Dynamic [Perfecting Ones]
Train] Demon Non-Gods]
सिद्ध- संघा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥
Siddha- saṅghaa' viśvante Tvāam viśmitaa's'ca'eva sarve.
hosts, beheld Thee, astonished, too, even all.

CHAPTER XI

बहुवचनेनं

महाबाहो

बहुबाहुरूपादम् ।

रूपं महते

बहुवचनेनं

bahu-vaktra-netram,

(with) many mouths, eyes,

X.I. 23. Ruupam mahat-te

(437) (This) form great of Thine

bahu-baahu'uuru-paadam

Mahaa-baaho,

O Great-Armed One,

(with)

प्रव्यथितास्तथा स्रम् ॥ २३ ॥

दृष्ट्वा

बहुदंष्ट्राकरालं

दृष्ट्वा

bahu-danstraa-karaalam

having seen,

बहूदरं

bahu'udaram

(with) many bellies,

(with) many bellies, (with) many fangs terrific,

दीप्तमनेकवर्णं

नभःस्पृशं

nabhah-spr'sam

1. the Sky-touching,

(438)

2. Heaven-

दृष्ट्वा हि त्वां

Drstvaa, hi Tvaam

having seen, indeed, Thee,

प्रव्यथितान्तरात्मा

pravvyathita'antar-aatmaa

with trembling inner self,

(439)

(439)

मुखानि

मुखानि

mukhaani

mouths

having seen, even (as) Time's [destructive] fire resembling,

(439)

(439)

दृष्ट्वैव

दृष्ट्वैव

drstvaa'eva

Kaalaa'anala-saambhaani

Kaalaa'anala-saambhaani

fire resembling,

(439)

(439)

दीप्तविशालनेत्रम् ।

व्याप्ताननं

व्याप्ताननं

vyaatta'aananam

wide-open (Thy) mouths, blazing (Thy vast [orbbed] eyes,

(439)

(439)

धृतिं न विन्दामि शमं च विष्णो ॥ २४ ॥

dhrtim na, vindaami s'amaam ca, Vishno.

firm will not do I find (nor) composure, too, Vishnu.

(439)

(439)

कालानलसंनिभानि ।

Kaalaa'anala-saambhaani

Kaalaa'anala-saambhaani

fire resembling,

(439)

(439)

दिशो न जाने न लमे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥

Dis'o' na jaane na labhe ca s'arma, Prasada, Deva'is'a Jagat'nivaasa.
in all directions not do I know nor obtain, too, comfort. Have mercy, O Shining
Divinity. Lord, World-Abode !

अमी च त्वां धृतराष्ट्रस्य पुत्राः सर्वे संहैवावनिपालसवैः ।

XI. 26. Ami' ca Tvaam Dhrtaraastrasya putraahh sarve saba'eva'avani-paala-saanghaehh
(440) Moreover into Thee, Dhrtaraastra's sons—all (these)*, with even earth's protective hosts,

भीष्मो द्रोणः सूतपुत्रस्तथा ऽसौ सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

Bhis'mo' Dronahh Suuta-putras-tathaa'sao* saba'asmadiyaer-api yodha-mukhyaehh
Bhisma, Drona, (This)* Suuta's Son [Karna] also with those of ours as well (our) warrior-chiefs,
[See preface]

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्रकरालानि भयानकानि ।

XI 27. Vaktraam te tvaramaanaa' vis'anti dant'straa-karaalaani bhayaanaakaani
(441) Into mouths of Thine, rushing they enter, with fangs horrific, fear-bringing:

केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

kecit'vilagnaa' das'ana antaresu sandrs'yante chur'ntaer-uttama angaehh
some sticking in (Thy) teeth-gaps are seen, pulverized (their) highest members (heads).

CHAPTER XI

- XI. 28. यथा नदीना बहवो डम्बुवेगाः समुद्रमेवामिमुखा द्रवन्ति ।
 Yathaa nadinaaⁿⁱ bahavo^o mbu-vegaahh samudram-eva^o abhi-mukhaa^o dravanti
 As rivers many watery currents to the ocean even, forth-facing, flow, --
 (442)
- तथा तवामी नरलोक्वीरा विशन्ति वक्त्राण्यभिभिज्ज्वलन्ति ॥ २८ ॥
 Tathaa tava^o amii nara-loka-viiraa^o vis^o anti vaktraaⁿⁱ abhi-vi-jvalanti.
 so these man-world heroes enter (into Thy)^o mouths all-round aflame
- XI. 29. यथा प्रदीपं ज्वलनं पतङ्गा विशन्ति नाशाय समुद्धवेगाः ।
 Yathaa pradhiptaⁿⁱ jvalanaⁿⁱ patangaa^o vis^o anti naas^o aaya samuddha-vegaahh
 As, (into) blazing flame, flying insects enter for destruction with increasing speed,
 (443)
- तथैव नाशाय विशन्ति लोका- स्तवापि वक्त्राणि समुद्धवेगाः ॥ २९ ॥
 tathaa^o eva naas^o aaya vis^o anti lokaas- Tava^o api vaktraaⁿⁱ samuddha-vegaahh
 so, even for destruction, enter the worlds into Thy mouths with increasing speed,
- XI. 30. लेलिहसे असमानः समन्ता- ल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
 Lelihyase grasamaanahh samantaat^o lokaan samagraan vadanaer-jvaladbhishh
 Thou lickest up, grasping from every side, the worlds whole, with mouths ablazing,
 (444)

तेजोभिरापूर्णे

tejobhir-aapūrya

With splendours having filled

जगत्समग्रं

jagat-samagraṃ

the living world full, (this)

भासस्तवोग्राः

bhaasas-tava 'ugraabha

ray of Thine fierce

प्रतपन्ति विष्णो ॥ ३० ॥

pratapanṭi Viṣṇo
is blazing, Viṣṇu.

आख्याहि मे को

Aakhyaaḥi me ko'

Recount to me Who

भवानुग्रूपो

bhavaan-ugra-ruupo'

Thyself of awful form.

नमो ऽस्तु ते

Namo' 'stu

Te, Deva-vara prasūda.

Salutation be to Thee, O Divinity Best,

Have mercy (on me)!

विज्ञातुमिच्छामि

Vijn'aatum-icchaami

To realize, I wish Thee

भवन्तमाद्यं

bhavantam-aadyam.

(as Thou wert) first.

न हि प्रजानामि

Na hi prajaanaami

Not verily understand I

तव

tava

Thy

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaca.

The Blessed Lord said.

कालो ऽस्मि

Kaalo' 'smi

Time

लोकक्षय-

loka-kṣaya-

the world-

कृत् प्रवृद्धो

kṛt pravṛddho'

maker grown vast.

लोकान्

lokaan

The worlds

समाहर्तुमिह प्रवृत्तः ।

samaahartum-īha pravṛttah

to annihilate here (I) come forth,

XI. 32.

(446)

ऋते ऽपि त्वां न भविष्यन्ति सर्वे ये ऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥
 Rte 'pi tvaam na bhavisyanti sarve ye 'vasthitaahh prati'anikesu yodhaahh.
 Without also thee, (there will) all these ranged in the opposed ranks—
 (these) warriors.

तस्मात्स्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
 Tasmaat- tvam-uttistha yas'o labhasva Jitvaa s'atruun bhunxva raajyam samrddham.
 (447) Therefore, do thou stand Fame gain. Having the over- enjoy thy kingdom full of riches.
 up, vanquished powerers,

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥
 Mayaa'eva'ete nihataahh puurvam-eva ' nimitta-maatram bhava, Savya-saacin.
 By Me alone these were slain before even. a [mere] tool become, O [even] with left
 [as well as right] hand the thrower.

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथा ऽन्यानपि योधवीरान् ।
 Dronam ca Bhismaam ca Jayadratham ca Karnam tathaa'anyaan-api yodha-viraan
 (448) Drona, and Bhisma and Jayadratha and Karna as well, others, too—battle heroes,

Note The four above are those whom Arjuna had reason to fear the most in battle—Drona, his old Preceptor in Military Science, the great-uncle Guardian, Bhisma; Jayadratha whose father had prayed that whoever let his son's slain head onto the ground would himself be broken into a thousand pieces, and Karna, the Sun-God's child by Kuntū, alienated from his half-brothers, with his dreadful shakti weapon.

मया हतांस्त्वं जहि मा व्यथिषा युध्यस्व जेतासि रणे सपत्नान् ॥ ३४॥
 Mayaa hataan'tvaan jahi. Maa vyathisthaa' Yudhyasva. Jetaasi rane sapatnaan
 by me slain (already), do thou slay. Do not be sore distressed. Fight ! Thou shalt in battle (thy) persecutors.
 संजय उवाच —
 Sanjaya uvaaca .
 Sanjaya said :

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलि- वेपमानः किरीटी ।
 Etat's'rutvaa vacanaan Kes'avasya kṛta'anjali- vepamaaṇḥh kirīṭi
 This having heard, the word of the Glorious-Haired making the folded- sluddering, the Diademmed.
 One, One (Arjuna),
 नमस्कृत्वा भूय एवाह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥
 namaś-kṛtvaa bhuuya' eva'aaḥa Kṛṣṇaṁ, sa-gadgadaan bhūta'-bhūtaḥh praṇamya
 reverence having made again even, said to Kṛṣṇa, stammering, frightened, having bent low,
 अर्जुन उवाच —
 Arjuna' uvaaca :
 Arjuna' said

स्थाने हृषीकेश तव प्रकीर्त्या जगत् प्रहृष्यत्यनुरज्यते च ।
 Sṭhaane Hṛṣi'keśa tava prakīrti'ya jagat prahṛṣyati'anu-rayate ca
 In place, O Thrilling Sense- Thy fame singing, the Lifeful World rejoices, is enraptured, too.
 [Rightly] Lord

XI. 36.
 (4-50)

रक्षांसि

Rakṣaṁsi

The fearful demons,

भीतानि

bhūtaani

terrified,
to the space-
quarters

दिशो द्रवन्ति सर्वे - नमस्यन्ति च सिद्धसंघाः ॥ ३६ ॥

Sarve namasyanti ca
All bow down too, the Perfected hosts.

कस्माच्च

Kasmaat'ca

Wherefore, indeed
(may)

ते न नमेरन् महाऽऽत्मन्

te na nameran mahaa'atman

they not bow down, O Great Soul,

गरीयसे

garīyase

to the greater

ब्रह्मणो

Brahmaṇo

to the Primeval

ऽप्यादिकर्त्रे ।

'opi'aadi-kartre

Maker,

[The 3rd Logos]

अनन्त

Ananta

O Endless One,

देवेश

Deva'is'a

O Shining
Divinity Lord,

जगन्निवास

Jagat'nivaasa

O Life-World
Abode,

त्वमक्षरं

Tvam-axaraṁ

Thou, (who)* [art]

सदसत् तत्

Sat'a-sat tat

Being- THAT, the Beyond *

परं यत् ॥ ३७ ॥

param yat*

Sublime ?

त्वमादिदेवः

Tvam-aadi- devahh

(452) Thou, the Primal Shining

पुरुषः पुराण-

Purusahh Puraṇas-

Person, Ancient,

स्वमस्य

Svamasya

Thou of this

विश्वस्य

Viśvasya

param

परं निधानम् ।

nidhaanam

Treasure-

Store,

GĪTĀA

वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥
 Vettaa'asi vedyam ca param ca* Dhaama Tvayaa tataam vis'vam- ananta-rupa
 Knower Thou art (and) to be known, too, the Very Abode, By Thee is spread the Cosmos, O Endless-
 High forth
 [as on a loom] Formed One.

बायुर्यमोऽग्निर्वरुणः शशङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
 Vaayur- Yamo' agni- Varuṇah S'as'aankah Prajaapati- Tvam prapitaamah'sca
 [God of [Lord of [Thee Creator, Creature's Lord] ancestor as well,
 Wind] Death] Fire] Water]
 नमो नमस्ते नमो भूयो ऽपि नमो नमस्ते ॥ ३९ ॥
 namo' namas-te namas-te punas'ca bhuuyo 'pi namo' namas-te.
 Salutation, Salutation to let there A thousand having again and again, also hail, hail to Thee !
 Thee be ! times made

नमः - पुरस्तादथ पृथक्ते नमो ऽस्तु ते सर्वत एव सर्वे ।
 Namah purastat'atha prthak-te namo' astu te sarvata' eva Sarva.
 Obedience from in front, also from behind to Thee !
 to Thee !
 even, O All !
 where

XI. 40.
(454)

CHAPTER XI

सर्वं समाप्नोषि ततो ऽसि सर्वः ॥ ४० ॥

अनन्तवीर्यामितविक्रमस्त्वं

Ananta-viirya'amita- vikramas-Tvaam

Endless (Thy) virility, un-measured (thy) strength, Thou all dost complete.

Tato' °si Sarvabh.
Thence Thou art All.

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।

XI. 41. Sakhaa'iti matvaa prasabhaam yat'uktam He Kṛṣṇa, He Yaadava, He Sakhaa'iti

(455) "Friend," thus having thought importunately, which having "O Kṛṣṇa, O Yaadava, O Comrade", thus,

[Man of Yaadava]

अज्ञानता महिमानं तवेदं मया प्रमादात् प्रणयेन वा ऽपि ॥ ४१ ॥

by not knowing

a-jaanataa mahimaanaam tava'idaam

mayaa pramaadaat prayayena
this by me from heedlessness by intimate
(done) (or)* affection

विह्वरशय्याऽऽसनभोजनेषु ।

vihaara- s'ayyaa'asana- bhojanesu

XI. 42. Yat'en'avahaasaan'artham- a-sat-krto' °si in sport, reposing, (while) sitting, or at food,

(456) Which, too, for fun's sake, unhonoured (Thou) art तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

एको ऽथ वा ऽप्यच्युत

elko' °tha vaa'api'acyuta, tat-samaatam

alone, too,

or also, O Unfallen that, in [other's] (for) that I pray

One, presence [done].

Tvaam °aham-a-prameyam.

I (of Thee) * the

Immeasurable.

XI. 43. (157)	पिताऽसि Pitaa'su Father art Thou	लोकस्य lokasya of the World,	चराचरस्य cata'acarasya animate and inanimate,	त्वमस्य Tvam-asya 'Thou of this	पूज्यश्च Pujyas'ca to be rever- enced, too,	गुरुर्गरीयान् । Gurur-gariyaan more than the Guru weighty.
	न त्वत्समो Na Tvat-samo' Not of Thee an equal	इत्यभ्यधिकः 'esti abhyadhikah is there surpassing ;	कुतो kuto' whence another ?	द्वयो 'nyo threefold,	लोकत्रये loka-traye In the world	द्वयप्रतिमप्रभाव ॥ ४३ ॥ °pi'apratama' prabhava also O (Thou) of unmatched Power ?
XI. 44. (458)	तस्मात् Tasmaat Therefore having prostrated,	प्रणम्य pranamya (having)	प्रणिधाय कायं pranidhaaya kaayaam bent the body, do I seek (Thy)	प्रसादये prasaadaye praiseworthy.	त्वामहमीक्षमीड्यम् । tvam- aham-us'am udyam Mercy I (to) the Lord ,	
	पितेव पुत्रस्य Pitaa'iva putrasya Father like of the son,	सखेव sakhaa'iva comrade-like of comrade,	सख्युः sakhyauih (as) lover to the	प्रियः priyah Beloved, shouldst,	प्रियायर्हसि priyaaya'arhasi, O Shining (with me).	देव सोढुम् ॥ ४४ ॥ Deva, sodhum.
	अदृष्टपूर्वं A-drstaa- puurvam The not seen before,	हृषितोऽस्मि hrsito 'smi thrilled am I	भयेन च bhayena ca with fear, too,	प्रव्यथितं pravyathitam sore distressed (is)	मनो मे । mano' me. mind of mine	

CHAPTER XI

तदेव Tat'eva That [same] (form)* even	मे दर्शय me dar's'aya to me [to] show, O Shining	देव Deva, ruupam* Celestial,	रूपं ruupam* be pleased,	प्रसीद prasūda, Shining Divinity	देवेश Deva'is'a, Lord,	जगन्निवास ॥ ४५ ॥ Jagat'nivaasa. O Life-World Abode.
किरीटिनं Kiriṭinaṃ Diademed,	गदिनं gadinaṃ mace-bearing,	चक्रहस्तम् cakra-hastam discus-handed,	इच्छामि icchaami I wish	त्वां T'vaam Thee	द्रष्टुमहं draṣṭum- to see,	तथैव । tathaa'eva as [before] even.
तेनैव tena'eva' (Only)* that	रूपेण ruupena form,	चतुर्भुजेन catur-bhujena four-armed (become)*,	सहस्रबाहो Sahasra-baaho armed one,	भव bhava* armed one,	विश्वमूर्ते ॥ ४६ ॥ Vi's'va-muurte. [(Thou of) Cosmic Form.	

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca :
The Blessed Lord said :

मया Mayaa By Me,	प्रसन्नेन prasannena well pleased	तवाजुनेदं tava'Arjuna'idam with thee, Arjuna,	रूपं परं ruupam param form sublime (has been) shown, from Self At-One-	दक्षितमात्मयोगात् । dars'tam- aatma- yogaat ment Yoga
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XI. 47.
(461)

संजय उवाच—

Samjaya' uvaaca :

Samjaya said :

इत्यर्जुनं वासुदेव स्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
 Iti'Arjunaṃ Vaasudevas- tathaa'uktvaa svakaṃ ruupaṃ dars'ayaamaasa bhuuyahh
 (464) Thus to Arjuna, the Son of Vasudeva, so having spoken His own form He showed again,
 [the Indwelling Lord]

आश्वासयामास च भीतिमेनं भूत्वा पुनः सौम्यवपुर्महाऽस्मा ॥ ५० ॥
 aas'vaasayaamaasa ca* bhiitam-enam¹ bhuutvaa punahh saomya-vapur-mahaa'aatmaa
 (and)² caused to breathe freely anew (this) terrified one—having become again gentle-formed (He), the Great-
 Souled one.

अर्जुन उवाच—

Arjuna uvaaca :

Arjuna said :

Note : With the human form comes the familiar 8 + 8 Rhythm.

दृष्ट्वं मानुषं रूपं तव सौम्यं जनार्दन ।
 Drst'vaa'idaṃṃ maanusaṃ ruupaṃ tava saomyaṃ Jana'ardana
 (465) Having seen this human form of Thine, gentle, O Man-Arouser,

GIITAA

इदानीमस्मि संवृत्तः

idaanum-asmi saṁvṛttahh

Now am I become

सचेताः

sa-cetaahh

with consciousness

प्रकृति

prakṛtiḥ

to its normal nature

गतः ॥ ५१ ॥

gatah

gone.

[recovered]

श्रीभगवानुवाच—

S'ri

Bhagavaan-uvaaca.

The Blessed Lord said.

सुदुर्दर्शमिदं

XI. 52. Sudur- dars'am-idaḥ

(466) Difficult (it is) to see this

देवा

devaa'

The Shining Ones

अप्यस्य

api asya

also of this

रूपं

ruupaṁ.*

form.

दृष्टवानसि

dr̥ṣṭavaan- asi

यन्मम ।

ya't'mama

which of Mine

रूपस्य

ruupasya

form

नित्यं

nityaḥ

always

दर्शनकाङ्क्षिणः ॥ ५२ ॥

dars'ana-kaaṇaḥkṣiṇahh.

for a vision long.

नाहं

Na'ahaḥ

Not I by the Scriptures, nor

वेदैर्न

vedaer- na

by fiery purposeful

तपसा

tapasaa

asceticism,

न दानेन न

na daanena na

nor by gifts, nor, too by sacrificial offering

चेज्यया ।

ca'jyayaa

शक्य s'akya एवंविधो evaṃ-vidho द्रष्टुं drastuṃ दृष्टवानसि dr̥ṣṭavaan- asi मां यथा ॥ ५३ ॥
am possible in this aspect to (be) seen, one who has seen—thou art—Me so

भक्त्या Bhaktyaa शक्य s'akya अहमेवंविधो aham * evaṃ-vidho * ऽर्जुनं ।
By devotion, verily, without another [object] am (I)* able in this aspect, O Arjuna,

ज्ञातुं ज्ञातुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥
jñ'atun drastun ca tattvena praveṣṭun ca Paramtapa.
to (be) known, to (be) seen, and in reality to (be) entered, too, O Foe Consumer.

मत्कर्मकृत् मत्परमो मङ्गक्तः ।
Mat-karma-krt' Mat-paramo Mat'bhaktahh

XI. 54. (468) My work doing, Me (thy) Supreme [Goal], My devotee, attachment abandoned,

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥
nir-vaerahh sarva-bhuutesu yahh sa' Maam-eti Paandava
without enmity towards all beings, who so (is), he to Me comes, O Son of Paandu.

ॐ
A'm
Colophon : Om !
[The Trinity]

हरिः
Harihh !
Hari
[The Ravisher, Vishnu]

GIITAA

ॐ
A'm
Om !
[the undefinable One]

तत्
Tat
THAT !
BEING-NESS !

इति
Iti
Thus

श्रीमद्भगवद्गीतासूपनिषत्सु
S'rīmat'Bhagavat'Gītaasu'upaniṣatsu
in the auspicious blessed song of the Upanisads;
[Inner Teachings heard at the Guru's Feet]

ब्रह्मविद्यायां

Bramha-Vidyāyāyaṁ

of the Absolute All-One, the Science ;

योगशास्त्रे

Yoga-S'aastro

in the At-One-ment Scripture, in S'ri Kṛṣṇa-Arjuna's converse,
नामैकादशो
naama'ekaadas'o'
is named the Eleventh

श्रीकृष्णार्जुनसंवादे

S'ri-Kṛṣṇa-Arjuna-saṁvade
in S'ri Kṛṣṇa-Arjuna's converse,

विश्वरूपदर्शनयोगो

"Vis'va-ruupa-dars'ana-yogo"
"Cosmic Form Vision At-One-ment"

अध्यायः

o'dhyaayabh.
Discourse.

अथ द्वादशोऽध्यायः
 Atha Dvaadas'o' dhyayaah
 Now [follows] the Twelfth Discourse.

अर्जुन उवाच—
 Arjuna' uvaaca :
 Arjuna said :

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
 Evaa' satata-yuktaa yo bhaktaas- tvaan' paryupaasate
 XII. 1. Thus, ever attuned, (those) devotees (who) ' Thee encircle with attending adoration,
 (470) [lit. " sit near on all sides "]

ये चाप्यक्षरम् अयक्तं तेषां के योग- वित्तमाः ॥ १ ॥
 yo ca'api'aksharam avyakta' tesaan' ke yoga- vittamaahh ?
 Those moreover, the indissoluble, the unmanifest of those, who At-One-ment learned most ?
 who, [on the other hand] [adore], (is) yoga-

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca :
The Blessed One said :

- XII. 2. मयावेक्ष्य मनो ये मां नित्ययुक्ता उपासते ।
(471) In me, having absorbed the mind, those who [to] Me constantly attuned, [adoringly] sit near Me,
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥
s'raddhayaa parayaa 'upetaas-te Me yuktatamaa mataahh.
with faith supreme endowed, they to Me attuned the best are thought.

- XII. 3 त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
(472) Those who indeed the indissoluble, the undefinable, the unmanifest, encircle with attending adoration,
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
sarvatra-gam- a-cintyaa// ca kuusthastham- a-cala// dhruvam
everywhere-going, unthinkable, too, on a sky peak, anvil fixed, unshakeable, firm,

[Note - see above, 470]

CHAPTER XII

संनियम्येन्द्रिय-

आमं

XII. 4. Saṁnyamya'indriya- graamaṁ
(473) Having restrained the sense- aggregate,

ते प्राप्नुवन्ति
te praapnuvanti
they reach

मामेव
Maam-eva
Me even, (they who are)

समबुद्धयः ।

sarveṇa
sarvatra
everywhere

sama-buddhayah
equally understanding,

सर्वभूतहिते
sarva-bhuuta-hite
the rejoycers.

rataḥ ॥ ४ ॥
rataahh.
the rejoycers.

चेतसाम् ।

अव्यक्तासक्त-

cetaśaam

अधिकतरस्तेषाम्

adhikataras-tesaam

Kles'o'
greater of those

XII. 5.
(474)

The travail (is)

हि

hi

verily

अव्यक्ता

Avyaktaa

The unmanifested

गतिर्दुःखं

gatiṛ-duḥkhaṁ

(is) a Way with pain

देहवद्विरवाप्यते ॥ ५ ॥

dehavadbhir-avaapyate.

by the embodied reached.

ये

Ye

Those who

तु

tu

verily

सर्वाणि कर्माणि

sarvaani karmaani

all actions

संन्यस्य

saṁnyasya

having renounced ;

मत्पराः ।

Mat-paraahh

Me (their) ultimate [goal]

XII. 6.
(475)

अनन्येनैव

ananyena'eva

without another [object] even, by At-One-ment yoga (on) Me meditating, they sit near Me [adoringly].

योगेन

yogena

मां ध्यायन्त

Maam dhyaayanta

उपासते ॥ ६ ॥

upaasate

तेषामहं

Tesaam-aham

समुद्धर्ता

samuddhartaa

मृत्युसंसारसागरात् ।

mrtyu-samsaara- saagaraat

the Uplifter from death's procession ocean,

XII. 7.
(476)

भवामि न चिरात्

bhavaami na ciraat

पार्थ

Paartha

मय्यवेक्षित-

Mayi'aaves'ita-

चेतसाम् ॥ ७ ॥

cetasaam

become, not long [taking], O Son of Prthaa, (they) in Me having fixed (their) consciousness.

मय्येव मन

Mayi'eva mana'

आधत्स्व

aadhatsva

मयि

Mayi

बुद्धि

buddhim

निवेशय ।

the understanding cause to settle down.

XII. 8.
(477)

निवसिष्यसि

Nivasisyasi

मय्येव

Mayi'eva

अत

ata

ऊर्ध्वे

uurdhvam

न संशयः ॥ ८ ॥

na sams'ayah.

above on high, without doubt.

Thou shalt dwell

in Me only

henceforward

above on high,

without doubt.

CHAPTER XII

XII. 9. (478) अथ चित्तं समाधातुं न शक्तोऽपि मयि स्थिरम् ।
 Atha citam samaadhaatum na s'aknosī Mayī sthiram
 Now (if) the mind to fix able art thou firmly.
 अभ्यासयोगेन धनंजय ॥ ९ ॥ धनंजय ॥ ९ ॥
 abhyaasa-yogena Dhanamjaya.
 by assiduously practising At-One-ment yoga, O Wealth Subduer.

भव । मत्कर्मपरमो भव ।
 bhava
 Mat-karma-paramo' bhava
 Work Supreme do thou become.

XII. 10. (479) In assiduous practice also (if) not capable art thou, My Work Supreme do thou become.
 [Cf. the cryptic saying "Become the Path if thou wouldst tread it."
 or "Thou dost not tread the Path until thou dost become it."]

अवाप्त्यसि ॥ १० ॥

कुर्वन् सिद्धिम् अवाप्त्यसि ॥ १० ॥
 kurvan siddhim avaapsyasi
 doing, perfection thou shalt obtain.

मदर्थमपि कर्माणि
 Mat'artham-api karmaani
 For My sake, also actions

अथैतदप्यशक्तो दसि कर्तुं मद्योगमाश्रितः ।
 Atha'eta'api'as'akto' kartum Mad-yogam-aas'ritahh
 Now this also (if) unable to do, my At-One-ment yoga refuted in,

XII. 11. (480)

GIITAA

सर्वकर्मफलत्यागं

sarva-karma-phala-tyaagam

all action-fruit renunciation

ततः

tatah

then

यतात्मवान् ॥ ११ ॥

yata-atmavaan.

controlled thy self.

श्रेयो हि

S'reyo' hi

Better indeed

ज्ञानम्

jñ'aaanam

wisdom

अभ्यासाद्

abhyasaat'

than diligent practice.

ज्ञानाद्ध्यानं

Jñ'aaanat'dhyaanaam

Than wisdom meditation

विशिष्यते ।

vis'isyate.

is distinguished

in excellence.

ध्यानात् कर्मफलत्याग-

Dhyaanaat- karma-phala-tyaagas-

Than meditation, action-fruit-renouncing

(excels). From renunciation

peace without an interval

[immediately] [results]

अद्वेष्टा

a-dves'taa

Without the repulsion

सर्वभूतानां

sarva-bhuutaanaam

of all (any) creatures,

friendly,

मैत्रः

maetrabhh

merciful,

करुण

karuṇa

only

च ।

ca

too,

निर्ममो

nir-mamo'

without mine-ness, without the I-maker,

निरहंकारः

samadu:kh-

sama-du:kh-

the same in woe (and)

सुखः

sukhahh

weal,

क्षमी ॥ १३ ॥

ksami,

patiently enduring.

CHAPTER XII

संतुष्टः	सततं	योगी	यतात्मा	दृढनिश्चयः ।
XII. 14. <i>Santustahh</i>	<i>satatam</i>	<i>yogi</i>	<i>yata'aatmaa</i>	<i>dr̥ḍha'nis'cayahh</i>
(483)	Contented	the Attuned One,	the controlled Self,	the firm resolved,

मय्यर्पितमनो-	बुद्धिर्यो	मङ्गुक्तः	स मे प्रियः ॥ १४ ॥
<i>Mayi'arpita- mano'</i>	<i>buddhir- yo'</i>	<i>mat'bhaktahh</i>	<i>sa' Me priyahh</i>
In Me offered up (his) mind, (his)	understanding, whoso (is)	my devotee,	he to Me is dear.

यस्मान्नोद्विजते	लोको	लोकाच्चोद्विजते	च यः ।
XII. 15. <i>Yasmaat' na'udvijate</i>	<i>loko'</i>	<i>lokaat' na'udvijate</i>	<i>ca yahh'</i>
(484) (H- <i>e</i>) from whom not agitated	is the world ; (he who)	from the world (is) not agitated	as well

हर्षामर्षमयोद्वेगैर्मुक्तो	य.	स	च	मे	प्रियः ॥ १५ ॥
<i>harsa'amarsa-bhaya'udvegaer-mukto' yahh</i>	<i>sa'</i>	<i>ca</i>	<i>Me</i>	<i>priyahh.</i>	
joy-non-joy, fear-anxiety	free, whoso (is), he,	also,	to Me	is dear.	

अनपेक्षः	शुचिर्दक्ष	उदासीनो	गतव्यथः ।
XII. 16. <i>Anapexahh</i>	<i>s'ucir- daks'</i>	<i>udaasino'</i>	<i>gata-vyathahh</i>
(485)	Unexpected [this and that],	resplendently pure, skilful, capable,	unconcerned, gone (his) trembling,

सर्वोरम्भपरित्यागी

यो

sarva'aarambha-parityaagii
(of) all enterprises the renouncer, who so (is)

मद्भक्तः

Mat'bhaktahh

sa' Me priyahh
he to Me is dear.

स मे प्रियः ॥ १६ ॥

XII. 17.
(486) Yo' na
He who neither thrills nor dislikes,यो न हृष्यति न द्वेष्टि
Yo' na hrasyati na dvesti
He who neither thrills nor dislikes,न शोचति न काङ्क्षति ।
na s'ocati na kaangshati
neither mourns nor yearns,

शुभाशुभपरित्यागी

s'ubha'as'ubha- parityaagii

(of) the bright and non-bright the renouncer, devotionful, (such a one), he to Me is dear.

भक्तिमान् यः

bhaktimaan yahh

sa' Me priyahh.
he to Me is dear.

स मे प्रियः ॥ १७ ॥

समः

XII. 18.
(487) Samahh
The same in (regard to) the overthrower and the friend as well,—likewise in fame and ill-fame

शत्रौ

s'atrao
The same in (regard to) the overthrower and the friend as well,—likewise in fame and ill-fame

च मित्रे

ca mitre

ca tathaa
likewise in fame and ill-fame

मानपमानयोः ।

शीतोष्ण-

s'ita'usya-
in cold, heat,

सुखदुःखेषु

sukha- du/khesu
pleasure, sorrow

समः

samahh
(is) equal,

संगविवर्जितः ॥ १८ ॥

sanga-vivarjitahh
attachment-freed,

तुल्यनिन्दास्तुतिमौनी

संतुष्टो येन केनचित् ।

XII. 19. Tulya- nindaa- stutir-maonii

samtusto'
contentedyena kenacit
by anything.

(488) Balanced in blame (or) praise, silent,

अनिकेतः

स्थिरमतिर्भक्तिमान्

मे

प्रियो

नरः ॥ १९ ॥

a-niketahh

sthira-matir-bhaktimaan

Me

priyo' narahh.

without a habitation,

of steady mind, devotionful,

to Me

dear (is such a) man.

ये तु

धर्म्यामृतमिदं

यथोक्तं

पर्युपासते ।

XII. 20. Ye tu

dharma'yamrtam- idam*

yathaa'uktam

pari'upaasate

(489) They who indeed (this)*

righteousness-nectar-of-immortality,

as told,

[adoring attendance],

श्रद्धांना

मत्परमा

भक्तास्ते

स्तीव

मे प्रियाः ॥ २० ॥

s'radda-dhaanaa'

Mat- paramaa'

bhaktaas-te*

°ti'iva

Me priyaahh

faith-endowed,

Me (their) Supreme Goal, (these)* devotees, they

surpassingly

to Me are dear.

ॐ

हरिः

ॐ

तत्

सत्

A'um

Harihh !

A'um

Tat

Sat,

Colophon :

Om !

Hari

Om !

THAT !

BEING(NESS) !

[The Trinity]

[Vishnu the Ravisher,]

[The undefinable One]

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
 Iti S'rīmat' Bhagavat' Gītāsu 'upaniṣatsu' Bramha-Vidyāyāyaṁ
 Thus in the auspicious blessed song of the Upanisads, of the Absolute All-One, the Science;
 [inner teachings heard at the Guru's Feet]

योगशास्त्रे श्रीकृष्णार्जुनसंवादे

Yoga-S'āstre S'rī-Kṛṣṇa-Arjuna-samvade
 In the At-One-ment Scripture : in S'rī Kṛṣṇa-Arjuna's converse :

भक्तियोगो नाम द्वादशोऽध्यायः
 " Bhakti-Yogo " naama dvādaśo 'adhyāyabhi.
 " Devotion At-One-ment " (is) the Twelfth Discourse.

इति द्वितीयमुपासनाषट्कम् ॥

Iti dvitīyam-upāśanaṣṭakam. satkām.
 Thus, the Second, the Nearness-in-Adoring-Attendance, aggregate of six.
 [sit sitting near]

अथ	तृतीयं	ज्ञानषट्कं	प्रारभ्यते
Atha	Tṛtīyaṃ	Jñ'āna ṣaṭkaṃ	prārabhyate.
Now	the Third,	the Wisdom, Aggregate of Six [Discourses]	is begun.

अथ	त्रयोदशो	ऽध्यायः
Atha	Trayodas'o'	'adhyāyāḥ
Now [follows]	the Thirteenth	Discourse

[The following is a "xiptahh" or interpolated verse]

अर्जुन उवाच—
Arjuna' uvaaca :
Arjuna said :

XIII.	प्रकृतिं	पुरुषं	चैव	क्षेत्रं	क्षेत्रज्ञमेव च ।
(No number)	Prakṛtiṃ	Puruṣaṃ	ca'eva	ṣetraṃ	ṣetra-jñ'am- eva ca
	Matter,	Spirit,	too, even,	the field,	the Field-Knower, moreover.
	[The Eternal Feminine]	[The Eternal Man]			

एतद्वेदिदुमिच्छामि	ज्ञानं	च	केशव ॥ १ ॥	(Extra)
Etad'veditum-icchaami	jñ'ānam,	ca	Kes'ava	
This to know I wish :	knowledge,	what should be known, too,	O Thou of Glorious Hair !	

श्रीभगवानुवाच—

S'ri Bhagavaan uvaca
The Blessed Lord said.

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
XIII. 1. Idam s'arūram, Kaunteya, xetram-iti abhidhiyate.
(490) This body, O Son of Kuntū, the field thus is named
[the pain giver]

एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञ इति तद्विदः ॥ १ ॥
Etat'yo' vetti tam praahubh xetra-jn'a iti tat'vidahh
This one who knows 1. Him, they call "The Field Knower," thus (speak) the knowers of (THAT)*.
2 It [The Undefinable]

क्षेत्रज्ञं चापि मा विद्धि सर्वक्षेत्रेषु भारत ।
XIII. 2. Xetra-jn'am ca'api viddhi sarva-xetresu Bhaarata
(491) (That) field-knower, too, also Me know in all fields, O Son of the Bharata Race;

क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ २ ॥
Xetra-xetra-jn'ayor- jn'aanaam yat' -tat jn'aanaam matam mama.
what* (is) field (and) field-knower-knowledge, that knowledge (is) acceptable (to) Me.

- XIII. 3. तत्क्षेत्रं यच्च यादृक् यद्विकारि यत्थ यत् ।
 Tat-xetram, yat'ca yaadrk yat'vikaari yatas'ca
 That field: what (it is) and what as well, what (its) whence too
 (it is) like यत्प्रभावश्च तत् समासेन मे शृणु ॥ ३ ॥
 Sa' ca Yo' yat- prabhavas'ca tat samasena Me s'rnu.
 He (s) and Who, (and)* what (His) Power, too, that with brevity from Me hear.

- XIII. 4. ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
 R'sibhir-bahu-dha^o gitam chandobhir-vividhaish^h prthak
 By Sages in many ways^o sung, by metres variously (and) severally.

ब्रह्मसूत्रपदैश्वरेण हेतुमद्विर्विनिश्चितीः ॥ ४ ॥
 Brahman- suutra- padais'ca'eva hetumadbhir- vnis'citais^h
 By the All-One aphoristic words, moreover, by that which is reasonfuf, well-determined,

- XIII. 5. महाशूनान्यहंकारो बुद्धिरन्यक्तम् एव च ।
 Mahan-bhuutanni'ahan'kanro^o buddhir- anyuktam- eva ca
 The great elements, the I-Maker, Intuitive Understanding, the Unmanifested, moreover,

GĪTĀA			
इन्द्रियाणि indriyāṇi the sense organs	दशैकं daśa'ekaṃ ten, one [the mind],	च पञ्च ca pañca and five, and the senses	चेन्द्रियगोचराः ॥ ५ ॥ ca'indriya-gocaraaḥh object-pastures [the subtle elements].
XIII. 6. (495)	इच्छा Iceḥaa Desire,	द्वेषः dveṣaḥh aversion,	सुखं दुःखं sukhaṃ duḥkhaṃ pleasure, pain, '[collective congeries known as the body] [sensibility]
	एतत् Etat This,	क्षेत्रं kṣetraṃ the field,	समासेन samaasena briefly
XIII. 7. (496)	अमानित्वम् a-maanitvam Lack of pride	अदम्बित्वम् a-dambhitvam unpretentiousness,	अहिंसा a-himsaa non-hurtfulness,
	आचार्योपासनं aacaarya'upaasanaṃ [On] the teacher [adoring]	शौचं s'ocam purity,	स्वैर्यमात्मविनियहः ॥ ७ ॥ sthaeryam-aatma-vinagrahaḥh steadiness, self-restraint,

CHAPTER XIII

XIII. 8. इन्द्रियार्थेषु चैराग्यम्
(497) Towards sense objects
vaeraagyam
dispassion,

अनहंकार एव च ।
an-ahamkaara
non-I-making, eva ca
moreover,

जन्ममृत्युजराव्याधि-
janma-mrtyu-jaraa- vyaadhi-
(into) the birth-death, old age-sickness

दुःखदोषानुदर्शनम् ॥ ८ ॥
duḥkha-dosa'anudars'anam
pain's fault, a prophetic insight,

असक्तिरनभिष्वङ्गः

पुत्रदारगृहादिषु ।

XIII. 9. a-saktir- an-abhi-su'angahh

Not attached, an absence of complete contact [or absorption] in son, wife, home,
[self-identification]

नित्यं च समचित्तत्वम्
nityam ca sama-cittatvam
constantly, too, equal-mindedness

इष्टानिष्टोषत्तिषु ॥ ९ ॥
ista'an-ista'upapattisu
in wished for (and) unwished for happenings,

मयि चानन्य-
Mayi ca'an-anya-
In Me, too, without another [object]

योगेन भक्तिरव्यभिचारिणी ।
yogena bhaktir-a-vyabhicaarini
by At-One-ment yoga (thy) devotion unstraying.

XIII. 10. bhaktir-a-vyabhicaarini
(499)

विविक्तदेश-

Vivikta-des'a-

To a solitary place sevitvam-a-ratir- jana-
resorting, without pleasure in people in herd or crowds.

सेवित्वमरतिर्जन-

संसदि ॥ १० ॥

samśadi

अध्यात्मज्ञान-

XIII. 11. Adhi'aatma-jn'aana-

(500) In the substratum core of Self-Wisdom नित्यत्वं तत्त्वज्ञानार्थदर्शनम् ।
constancy, of real wisdom's purpose a (clear) sight,

एतज्ज्ञानमिति

Etat'jn'aanam- iti
this (is) wisdom, thus

प्रोक्तम्

proktam.

अज्ञानं

A-jn'aanaṃ

यदतो

yat'ato'

इत्यथा ॥ ११ ॥

°nyathaa.
that which than this (is) otherwise.

ज्ञेयं

jn'eyam

(501) (What)* should be known,

यत्

yat°

तत्प्रवक्ष्यामि

tat pravakṣyāmi

यज्ज्ञात्वा

yat'jn'aatvaa'

that I shall declare, that which, having Immortality's [the Self] enjoys,

known, nector

अनादिमत्

an-aadimat

परं

param

ब्रह्म

Bramha

न

na

सत्

sat

तन्नासदुच्यते ॥ १२ ॥

tat'na'asat'ucyate.

Without beginningness, the exalted All-One, (that)* neither "Beng." (nor) "Non-Beng " is said (to be).

- सर्वतः पाणिपादं तत् सर्वतोऽक्षिशिरोमुखम् ।
 XIII. 13. Sarvataḥ paṇi- paadaḥ TAT sarvato' ōxi-s'iro' mukham
 (502) Everywhere (with) hands (and) feet THAT, everywhere with eyes, heads, mouths,
- सर्वतः श्रुतिमहोके सर्वमावृत्य तिष्ठति ॥ १३ ॥
 Sarvataḥ s'rutimat' loke sarvam-avṛtya tiṣṭhati.
 everywhere ears possessing in the world, all having enveloped, HE stands.

सर्वेन्द्रियगुणभासं सर्वेन्द्रियविवर्जितम् ।

- XIII. 14. Sarva'indriya-guṇa'aa-bhaasaṁ sarva'indriya-vivarjitam
 (503) (With) all sense qualities resplendent, (yet) all senses (He has) abandoned.

असक्तं सर्वभूच्चैव निर्गुणं गुणभोक्तृ च ॥ १४ ॥
 a-saktaṁ sarva- bhṛt' ca'eva nir-guṇaṁ guṇa-bhoktr ca
 Unattached (yet) all He supports moreover ; without qualities (yet) (He is) the quality-enjoyer as well

- बहिरन्तश्च भूतानाम् अचरं चरमेव च ।
 XIII. 15. Bahir-antas'ca bhuutaanaam a-caraṁ caram-eva ca
 (504) The without and within, as well, of beings, un-moving, moving, moreover,

सूक्ष्मत्वात्

sūksmatvaat

from (its) subtlety,

तद्विशेष्यं

TAT'a-vijn'eyam

THAT (is) the unrealizable.

च तत् ॥ १५ ॥

दूरस्थं

duura-stham

ca 'antike
(yet) near too (is) THAT.

अविभक्तं

A-vibhaktam

ca
Undivided as well

भूतेषु

bhuutesu

in beings,

विभक्तमिव

vi-bhaktam-iva

ca
divided, as it were,

स्थितम् ।

ca

stationed,

XIII. 16.

(505)

भूतमूर्तं

Bhuuta-bhart

ca
Of beings, the supporter and THAT to-be-known,

तज्ज्ञेयं

TAT'jn'eyam

ca
THAT to-be-known,

प्रभविष्णु च ॥ १६ ॥

असिष्णु

grasiṣṇu

prabhaviṣṇu ca.
devouring (and) forthsending as well.

ज्योतिषामपि

Jyotisaaṁ-*api*

Of Lights also

तज्ज्योतिस्तमसः

TAT'jyotis-tamasah

THAT LIGHT than darkness

परमुच्यते ।

param-ucyate.

beyond it is said (to be),

XIII. 17.

(506)

ज्ञानं

jn'aanaṁ

what is to be known,

ज्ञेयं

jn'eyam

what is to be known,

ज्ञानगम्यं

jn'aana-gamyam

jn'aana- ganyam
wisdom [yet] to be attained,

हृदि

hrdi

in the heart of all

सर्वस्य धिष्ठितम् ॥ १७ ॥

sarvasya dhiṣṭhitam.

enshrined,

- XIII. 18. इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
 Iti ættram; tathaa jñ'aanam jñ'eyam ca'uktam samaasatah;
 Thus the field, likewise wisdom, that which is to be known, too, was told with brevity.
 मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १८ ॥
 mat'bhakta' etat'vijn'aaya mat'bhaavaaya'upapadyate.
 My devotee, this having realized, (for) my Being he becomes fit. [formed]
- XIII. 19. प्रकृतिं पुरुषं चैव विद्वद्यनादी उभावपि ।
 Prakrtim Purusam ca'eva viddhi'an-aadiu ubbau'api
 Nature-Matter The Person-Spirit, moreover, know as the dual Beginninglessness both also ;
 [The Divine Woman] [the Divine Man]
- विकारांश्च गुणांश्चैव गुणान् विद्वि प्रकृतिसंभवान् ॥ १९ ॥
 Vikaraan'ca guna'an'ca'eva guṇaan' viddhi prakrti-sambhavaan.
 Modifications, also, qualities, moreover, know as nature-born.
- कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
 Kaarya- kaarana- karttve hetuh Prakrtir-ucyate
 Effects, instruments, agentship, (as) the cause, Nature-Matter is said (to be).

पुरुषः सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २० ॥
 Purusah sukha-duḥkhaanaaṁ bhoktrtve hetur-ucyate.
 Spirit [the PERSON] in pleasure-pains' enjoyment (as) the cause is said (to be).

पुरुषः प्रकृतिस्थो हि मुङ्क्ते प्रकृतिजान् गुणान् ।
 Purusahh prakrti-stho' hi bhunkte prakrti-jaan guṇaan
 (510) The [Supreme] Person, in Nature standing, verily enjoys the Nature-born qualities.

कारणं गुणसङ्गो ऽस्य सदस्यो निजमसु ॥ २१ ॥
 Kaaraṇam guṇa- sango' sya sat'a-sat' yoni-janmasu*
 (This) is the Cause, from (that) quality attachment, (births)* in good and non-good womb.

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।
 Upadrastaa'anumantaa ca bhartaa bhoktaa mahaa's'varabh
 (511) Supervisor, Permitter, as well, Supporter-Husband, Enjoyer, the Great Lord

परमात्मैति चाप्युक्तो देहे ऽस्मिन् पुरुष परः ॥ २२ ॥
 Parama'aatmaa'iti ca'api'ukto' dehe 'smin PURUSAHH Parabh
 the Supreme Self, thus, as well also It is called, in (this) body the PERSON Beyond-Sublime..

CHAPTER XIII

गुणैः सह ।
guṇaebh saha*
the qualities,

च
ca
Mother Nature,
[Matter]

य एवं वेत्ति
Ya' evam veti
Who thus knows the DIVINE PERSON,
[Spirit]

XIII. 23.
(512)

भूयो
bhuoyo
again
is born.

सर्वथा
sarvathaa
in all ways
वर्तमानो ऽपि
vartamaano' api
be he existing also,
न
na
not

केचिदात्मानमात्मना ।

ध्यानेनात्मनि

पश्यन्ति
pas'yanti
see

केचित'aatmaanaam-aatmanaa
some the Self, by the Self

XIII. 24. Dhyaanena'aatmani
(513) By meditation in the Self,

चापरे ॥ २४ ॥
ca'apare.
too, others.

कर्मयोगेण
karma-yogena
योगेन
yogena
by the Knowledge
At-One-ment, by the Action At-One-ment.

अन्ये
Anye
Others

उपासते ।
upaasate

अजानन्तः
a-jaanantahh
लेवस्-
tu'evam-
indeed, thus
not [themselves] knowing.

श्रुत्वा ऽन्येभ्य
s'rutvaa'anyebhya'
having heard from others, [adoringly] attend.

XIII. 25.
(514)
अन्ये
Anye
Others

GIITAA

- ते ऽपि ते चातिरन्त्येव
Te ^opi ca'atitaranti'eva
They also, too, transcend even
- यावत् संजायते
Yaavat sam'jaayate
Whatsoever is brought forth
- XIII. 26. (515)
क्षेत्रक्षेत्रज्ञसंयोगात्
xetra-xetraj'n'a- sam-yogaat
from field (and) Field-Knower's close union,
- समं सर्वेषु भूतेषु
Samam sarvesu bhuutesu
Equal, in all beings
- XIII. 27. (516)
विनश्यत्स्वविनश्यन्तं
vinas'yatsu'svavinas'yantam
in the perishing, the Unperishing,
- यः पश्यति स पश्यति ॥ २७ ॥
yah pas'yati sa pas'yati.
he seeth,
- मृत्युं श्रुति-
mrtiyum s'ruti-
death, that which is heard,
- किञ्चित् सत्त्वं
kimcit sattvam
(of) any being,
- तद्विद्धि
tat'viddhi,
that know,
- तिष्ठन्तं
tisthantam
stationed,
- परमेश्वरम् ।
parama'is'varam
the Supreme Lord,
- भरतर्षभ ॥ २६ ॥
Bharata'rsabha
O Bharata's Bull,
- स्थावरजङ्गमम् ।
sthaavara-jangamam
fixed (or) moving,
- परायणाः ॥ २५ ॥
paraayanaahh
(their) highest [goal].

CHAPTER XIII

समवस्थितमीश्वरम् ।

सर्वत्र sam-avasthitam-uis'varam

सर्वत्र the equally-dwelling Lord,

सर्वत्र everywhere, परं

ततो याति param

Tato' yaati to the Sublime Beyond

Thereupon he goes

सर्वशः । sarvas'ah

kriyamaṇāni everywhere,

कर्मणि being performed

तथाऽऽत्मानमकर्तारं

tathaa'aatmaanam-a-kartaaram

so the Self as without action,

पश्यति

pas'yati

seeth

यदा bhuuta-

Yadaa of beings

When

गतिम् ॥ २८ ॥ gatiṃ.

Way.

पश्यन्ति

pas'yan-hi

seeing indeed

समं

Samaṃ -

Equally

न

na

hinasti'aatmaanaa'aatmaanaam.

na hinasti'aatmaanaa'aatmaanaam.

(he) does not

injure by the self

the Self.

कर्मणि

karmaṇi

actions

च

ca

moreover,

प्रकृत्यैव

Prakrityaa'eva

By nature,

moreover,

पश्यति

pas'yati

seeth

यः

Yah

he who

भूत-

bhuuta-

of beings

यदा

Yadaa

When

गतिम् ॥ २८ ॥

gatiṃ.

Way.

स पश्यति ॥ २९ ॥

sa' pas'yati.

he seeth.

पृथग्भावमेकस्थमनुपश्यति ।

pṛthag-bhāvam-ekastham-anupaś'yati

prthak' bhaavam-eka-stham- anupas'yati

the diversified existence in One stationed he discerns,

XIII. 28. (517)

XIII. 29. (518)

XIII. 30. (519)

तत एव च विस्तारं ब्रह्म संपद्यते तदा ॥ ३० ॥
 tata' eva ca vistaaraṁ Bramha saṁ-padyate tadaa
 thence even too (Its) spreading forth, (he discerns)*, the All-One he becomes then.

अनादित्वाविर्गुणत्वात्

परमात्मा ज्यमव्ययः ।

XIII. 31. An-aaditvaat' nir-guṇatvaat Parama'aatmaa'ayam-avyayabh
 (520) From Beginninglessness, from Attributelessness, the Supreme Self—THIS—Inexhaustible

शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३१ ॥
 s'arura-stho' 'pi* Kaunteya na karoti na lipyate.
 (though)* body-stationed, O Son of Kuntū, neither does He act, nor is He besmeared.

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
 Yathaa sarva-gataṁ saoxmyaat'aakaas'am* na'upalipyate
 As the everywhere pulsating (space)* from subtlety is not stained,

सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३२ ॥
 Sarvatra'avasthito' dehe tathaa'aatmaa na'upalipyate.
 everywhere stationed in the body, so the Self is not besmeared.
 [contaminated]

CHAPTER XIII

यथा . प्रकाशयत्येकः कुरुखं लोकमिमं रविः ।
 Yathaa prakaas'ayati 'Ekahh krtsnam lokam imam* Ravihh*
 As shines forth the One (Sun)* [illuminating] (this) whole world,
 XIII. 33. (522)

क्षेत्रं क्षेत्री तथा कुरुखं प्रकाशयति भारत ॥ ३३ ॥
 xetram xetru tathaa krtsnam prakaas'ayati, Bhaaratata.
 the field, the field-owner, 1. in this way, the whole irradiates, O Son of Bharata's Race.
 2. so

क्षेत्रक्षेत्रज्ञयोरैवमन्तरं ज्ञानचक्षुषा ।

jin'aana-caxuṣaa
 by wisdom's eye,

XIII. 34. Xetra-xetra-jn'ayor- evam-antaram
 (523) Of field and field-knower both thus the interior distinction,
 च ये विदुर्यान्ति ते परम् ॥ ३४ ॥
 ca ye vidur-yaanti te* Param.
 too (they)* who (so) know, go to the Sublime Beyond.

 ह्रिः तत् सत्
 Harihh' Tat Sat,
 Hari' THAT ! BEING-NESS !
 Colophon : Om ! [the undefinable One]
 [The Trinity] [The Ravisher, Visnu]

GIITAA

इति

Iti

Thus

श्रीमद्भगवद्गीतासूपनिषत्सु

S'rimat' Bhagavat' Gitaasu' upanisatsu
in the auspicious blessed song of the Upanisads ;
[Inner Teachings heard at the Guru's Feet]

त्रयविधायी

Bramha-Vidyayaaam
of the Absolute All-One, the Science ;

योगशास्त्रे

Yoga-S'aastro

श्रीकृष्णार्जुनसंवादे

S'tri-Krsna Arjuna-samvaade
in the At-One-ment Scripture ; in S'tri Krsna-Arjuna's converse,

योगो

Yogo " "

At-One-ment " (is) named

नाम

naama

त्रयोदशो

Trayo'das'o
the Thirteenth

सत्यायः

'dhyanaayahh.
Discourse.

क्षेत्रक्षेत्रज्ञविभाग-

" xetra-xetra-jñā-vibhaaga-
" Field (and) Field-Knower Distinction

अथ चतुर्दशोऽध्यायः
Atha Caturdas'o' °dhyayaahh
Now [follows] the Fourteenth Discourse.

श्रीभगवानुवाच—

S'rii-Bhagavaan-uvaaca :
The Blessed Lord said :

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
XIV. 1. Param ~ bhuuyahh jn'aanaanaam jn'aanam-uttamam
(524) The Sublime Beyond again shall I proclaim, of knowledges the Knowledge Ultimate,
यज्ज्ञात्वा मुनयः सर्वे परं सिद्धिमितो गताः ॥ १ ॥
yat'jn'aatvaa munayahh sarve paraam siddhim-ito' gataahh.
which, having known, the silent sages, all to very high Achievement hence have gone.

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
XIV. 2. Idam jn'aanam-upaas'ritya mama saadharmyam-aagataahh
(525) This Wisdom having refuted in, (to) My equal stature having come,

GIITAA

सर्गे

sarge

during creation

ऽपि

°pi

likewise are they

नोपजायन्ते

na 'upajaayante

च ॥ २ ॥

प्रलये

pralaye

na* vyathanu

ca

do they tremble

as well.

मम

Mama

My

योनिर्महद्ब्रह्म

yonir-mabat'Bramha.

womb (is) the Great All-One.

तस्मिन्

Tasmin

garbhau

Into that

गर्भे

the embryo

दद्याम्यहम् ।

dadhaami'aham

give I.

संभवः

Sambhavaahh

The birth

सर्वभूतानां

sarva-bhuutaanaam

of all beings

ततो

tato

thence

भवति

bhavati,

becomes,

भारत ॥ ३ ॥

Bhaarata.

O Son of the Bharata Race

सर्वयोनिषु

Sarva-yonisu,

(527) (In) all wombs,

कौन्तेय

Kaunteya,

O Son of Kuntii, (whatever)* forms

मूर्तयः

muurtayahh

are well become,

संभवन्ति

sambhavanti

याः ।

yaahh*

तासां

Taasaam

Of these

ब्रह्म

Bramha

the All-One

महद्योनिरहं

Mahat yonir-Aham

(is) the Great Womb—I

बीजप्रदः

biija-pradahh

the Seed-Giver

पिता ॥ ४ ॥

ptaa.

Father.

CHAPTER XIV

सत्त्वं	रजस्तम	इति	गुणः	प्रकृतिसंभवाः ।
XIV. 5. Sattvaṃ	Rajas-tama	iti	guṇaahh	prakṛti-sambhavaahh
(528) Balance-Harmony,	Motion, Inertia-Immovability,	thus,	the qualities,	nature-born,
निबध्नन्ति	महाबाहो	देहे	देहितमव्ययम् ॥ ५ ॥	
nibadhnanti,	Mahaa-baaho,	dehe	dehinam-avyayam.	
They bind	1. down, O Mighty-Armed one,	in the body,	the Embodied Inexhaustible One.	
2. fast				

तत्र सत्त्वं निर्मलत्वात् प्रकाशकमनामयम् ।

XIV. 6. Tatra	sattvaṃ	nir-malatvaat	prakaas'akam- an-aamayam	
(529) There,	harmony-balance,	from stainlessness,	light-giving,	without disease,
सुखसङ्गेन	बध्नाति	ज्ञानसङ्गेन	चानघ ॥ ६ ॥	
sukha-sangena	badhnaati	jñ'ana-sangena	ca'an-agma.	
by 1. pleasure-attachment	binds,	by wisdom-attachment,	too, O Unstraying One.	
2. happiness				

XIV. 7. Rajo	रागात्मकं	विद्धि	तृष्णासङ्ग-	समुद्भवम् ।
(530) Motion	raaga'aatmakam	viddhi	trsnaa'sanga-	samudbhavam
(as) passion's self,	know,	by thirst [for life]-great attachment	sourced,	
		[greed]		

GĪTĀ

तन्निवध्नाति

Tat'nibadhnaati,
That binds 1. down,

2. fast

कौन्तेय

Kāunteya,

O Son of Kuntī,

कर्मसङ्गेन

karma-sangena
by action-attachment,

देहिनाम् ॥

dehinam.
the Embodied One.

तमस्त्वज्ञानजं

Tamas- tu'a-jñāna-jam
Inertia-Immobility verily (as) unwisdom-born,

XIV 8.

(531)

विद्धि

viddhi
know,

मोहनं

mohanam
the deceiver

सर्वदेहिनाम् ।

sarva-dehinam
of all the embodied ;

प्रमादालस्य-

Pramaada'alasya-
by heedlessness, indolence

[lassitude]

निद्राभिस्तन्निवध्नाति

nidraabhis- tat'nibadhnaati,
drowsiness that binds fast,

भारत ॥ ८ ॥

Bhaarata

O Son of the Bharata Race.

सत्त्वं

Sattvam

Harmony-Balance in happiness

XIV. 9

(532)

सुखे

sukhe

सञ्जयति

sanjayati

attaches (itself) ;

रजः

rajah

karmam,

कर्मणि

in action,

भारत ।

Bhaarata.

O Son of the Bharata Race.

ज्ञानमावृत्य

Jñānam-avṛtya

Wisdom, having enveloped,

तु

tu

indeed,

तमः

tamah

pramaade

in heedlessness

प्रमादे

सञ्जयत्युत ॥ ९ ॥

sanjayati'uta.
attaches (itself) verily.

रजस्तमश्चाभिभूय

सत्त्वं भवति भारत ।

Rajas-tamas'ca'abhibhuuya

bhavati, Bhaarata.

XIV. 10.

(533) Motion-Inertia too having [been] overpowered, harmony-balance becomes, O Son of the Bharata Race.

रजः सत्त्वं तमश्चैव

सत्त्वं रजस्तथा ॥ १० ॥

Rajahh
Motionsattvam// tamas'ca'eva
harmony, inertia moreoverTamahh
Inertiasattvam//
harmony-
motion likewise.

(becomes when) (are overpowered), (becomes, having overpowered)

सर्वद्वारेषु

देहे

उपजायते ।

ऽस्मिन् प्रकाश

XIV. 11.
(534) (When)*Sarva-dvaresu
in all portals in (this)* body

ऽस्मिन्

prakaśa'
radianceupa-jāyate
is well-born—

ज्ञानं

यदा तदा

सत्त्वमित्युत ॥ ११ ॥

विद्याद्विवृद्धं

jñ'āna// yadaa* tadaa

vidyaa' vivṛddha//

sattvam-iti'uta

(the light) of wisdom—,

then let

is harmony-balance.

लोभः

प्रवृत्तिरारम्भः

स्पृहा ।

XIV. 12.
(535)Lobhahh
Greed, thepravṛtti-rārambhahh
forthgoing, thesṛḥā
desire

GIITAA

रजस्येतानि

rajasī'etaani
in motion these

जायन्ते

jaayante
are born, in (its)

विवृद्धे

vivṛddhe,
great increase,

भरतर्षभ ॥ १२ ॥

Bharata'srabha.
O Bharata's Bull.

अप्रकाशो

Aprakaas'o'
Non-shining.

ऽप्रवृत्तिश्च

'pravṛttis'ca
non-forthgoing, too,

प्रमादो

pramaado'
heedlessness,

मोह

moha'
bewilderment,

एव च ।

eva ca
moreover

तमस्येतानि

tamasi'etaani
in inertia-immovability these

जायन्ते

jaayante
are born, through (its)

विवृद्धे

vivṛddhe
great increase,

कुरुनन्दन ॥ १३ ॥

Kuru-nandana.
O Kuru-rejoiced-in.

यदा

Yadaa
When

सत्वे

sattve
in harmony's

प्रवृद्धे

pravṛddhe
great increase,

तु

tu
indeed, to dissolution

प्रलयं

pralayaṃ
goes

याति

yaati
the body-bearer,

देहभृत् ।

deha-bhṛt
the body-bearer,

तदोत्तमविदां

tadaa'uttama- vidadaaṃ
then on the Supreme Knowers'

लोकानमलान्

lokaan-a-malaan
worlds unsullied,

प्रतिपद्यते ॥ १४ ॥

pratipadyate
he sets his foot

रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
 Rajasi pralayam gatvaa karma-sangisu jaayate.
 In motion to dissolution having gone, amongst the action-attached, one is born. (538)

तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥
 Tathaa pralinas-tamasi muudha-yonisu jaayate.
 Then dissolved in inertia, in senseless ones' wombs, one is born.

कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
 Karmasahh su-krtasya' aahuhh saattvikam nir-malam phalam.
 Of action well done, they declare harmonious, without soil, (is) the fruit. (539)

रजसस्तु फलं दुःखम् अज्ञानं तमसः फलम् ॥ १६ ॥
 Rajasas-tu phalam duḥkham. A-jn'aanam tamasahh phalam.
 Of motion indeed, the fruit (is) sorrow. Ignorance, of inertia, (is) the fruit.

सत्त्वात् संजायते ज्ञानं रजसो लोभ एव च ।
 Sattvaat sanjyaayate jn'aanam. Rajaso lobha eva ca.
 From harmony is born wisdom. From motion greed, even so. (540)

प्रमादमोहौ

Pramaada- mohao

Headlessness and unconsciousness from inertia,

तमसो

tamaso

the two become

भवतो

bhavato

ज्ञानमेव च ॥ १७ ॥

°jn'aaam-eva ca

unwisdom moreover.

ऊर्ध्वं गच्छन्ति

सत्त्वस्था

Urdhvaṃ gacchanti

sattva-sthaa

the balanced-seated ,

मध्ये

madhye

are stationed

तिष्ठन्ति

tisṭhanti

राजसाः ।

raajasaahh

the motionful.

XIV. 18.

(541)

जघन्यगुणवृत्तिस्था

jaghanya-guṇa-vṛtti-sthaa

Of the lowest quality manner-fixed, downwards

अधो

adho

गच्छन्ति

gacchanti

go

तामसाः ॥ १८ ॥

taamasaahh

the inert ones.

नान्यं

na anyaaṃ

(542) (When)* not other

गुणैभ्यः

guṇebhyahh

than the qualities

कर्तारिं यदा

kartaaraṃ yadaa

(as) the doer,

द्रष्टाऽनुपश्यति ।

drastaa'anupas'yati

the spectator perceives ;

गुणैभ्यश्च

guṇebhayas ca

(when)* than the qualities too

परं

paraṃ

a Beyond more sublime

वेत्ति

vetti

he knows,

मद्भावं

Mad'bhaavaṃ

so

सोऽधिगच्छति ॥ १९ ॥

so

°dhigacchati

he approaches

CHAPTER XIV

गुणानेतानतीत्य गुणान् देही देहसमुद्भवान् ।
 गुणान-etaan* -atitya trun dehu* deha-samudbhavaan
 (543) (These)* qualities having transcended, the three (that are) the body (co)-originators—

जन्ममृत्युजरादुःखैर्विमुक्तो ॐरतम-अश्नुते ॥ २० ॥
 janma-mrtyu-jaraa-duḥkhaer-vimukto* 0mrtam-as'ñute.
 (from) the birth-death-old-age-misery set loose (the body dweller)* immortality's nectar tastes and enjoys.

अर्जुन उवाच—
 Arjuna' uvaaca :
 Arjuna said :

कैलिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
 Kaer-lingaes- trun guṇaan-etaan* atito' bhavati, Prabho?
 (544) By what signs (these)* three qualities as the transcender becomes he [known], O Lord ?

किमाचारः कथं गुणानतिवर्तेते ॥ २१ ॥
 Kim-nacaaarahh ? Kathaaṁ guṇaan- ativartate ?
 [By] what conduct ? How, qualities does he go beyond ?

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca :
The Blessed Lord said :

- XIV. 22. प्रकाशं च प्रवृत्तिं च मोहम् एव च पाण्डव ।
(545) Prakaas'aa Brightness and pravrtti^m forthgoing and moham- eva ca Paandava,
unconsciousness, moreover, O Son of Paandu,
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥
(he who)* does not dvesti dislike [things] near-at-hand na ni-vrtaani kaanxati
longs for ;

- XIV. 23. उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
(546) (He who) *neutral-like seated, guṇaer- yo* na vicaalyate
by the qualities is not shaken ;

- गुणा वर्तन्त इत्येव यो ज्वतिष्ठति नेङ्गते ॥ २३ ॥
guṇaa' vartanta' iti eva* yo' jvatisṭhati na'ingate ,
"the qualities (only)* revolve ", thus (saying) he who apart standeth (and) does not stir ;

समदुःखसुखः

स्वस्थः

समलोष्टाश्मकाञ्चनः ।

XIV. 24. Sama-duḥkha- sukhahh

sva-sthahh

sama-loṣṭa-as'ma-kañcanahh

(547) The same in pain and pleasure, [in the] Self-standing, [Self-reliant]

The same to a clod of earth, a sling-pebble, and shining gold :

तुल्यप्रियाप्रियो

धीस्तुल्यनिन्दाऽऽत्मसंस्तुतिः ॥ २४ ॥

tulya- priya'a-priyo'

dhīras- tulya-nindaa'aatma-samstutihh

balanced to loved and unloved,

firm, balanced in blame to Self and choruses of praise :

मानापमानयोस्तुल्यस्तुल्यो

मित्रारिपक्षयोः ।

XIV. 25.

Maana'apamaanayos- tulyas- tulyo'

mitra'ari- pazayohh

In honour and dishonour balanced ; balanced

to friendly (and) hostile sides ,

सर्वारम्भपरित्यागी

गुणातीतः

स उच्यते ॥ २५ ॥

sarva'aarambha- parityaagiḥ

guṇa'atitahh

sa' ucyate.

Of all undertakings on every side the renouncer ; " The qualities-transcended-one " he is said (to be).

मां च यो

ऽव्यभिचारेण

भक्तियोगेन

सेवते ।

XIV. 26.

Maam ca yo'

bhakti-yogena

sevate

(549)

Me, too, he who

by non-straying

devotion-at-onement

serves,

GĪTĀA

स गुणान् समतीत्यैतान् ब्रह्मभूयाय कस्पते ॥ २६ ॥
 sa guṇaan samatutya'etaan* Bramha-bhuuyaaya kalpate.
 he (these) *qualities having completely transcended, (for) the All-One (1) becoming worthy is he.
 (2) absorption

XIV. 27. ब्रह्मणो हि प्रतिष्ठाऽहम् अमृतस्याव्ययस्य च ।
 (550) (Indeed)* the All One's pratisthaa 'aham amrtasya'avyayasya ca
 foundation-place I; of Immortality's nectar inexhaustible, 'too,
 शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥
 s'aas'vatasya ca* dharmasya sukhasyaikaantikasya ca
 of everlasting righteousness (too)*, of Happiness to the one uttermost acme as well.

Colophon; ओम् हारिः तत् सत्
 A'um Harihh ! A'um Tat
 Om ! Om ! THAT ! Sat,
 [The Trinity] [Vishnu the Ravisher,] BEING (NESS) !
 इति श्रीमद्भगवद्गीतासूपनिषत्सु
 Iti S'rīmat'Bhagavat'Gītāsu upanīṣatsu
 Thus in the auspicious blessed song of the Upanisads ,
 [inner teachings heard at the Guru's Feet]

ब्रह्मविद्यायां
 Bramha-Vidyāyaan//
 of the Absolute All-One, the Science :

योगशास्त्रे

Yoga-S'aastrē

In the At-One-ment Scripture ;

श्रीकृष्णार्जुनसंवादे

S'rii-Kṛṣṇa-Arjuna-saṁvaade

in S'rii Kṛṣṇa-Arjuna's converse ;

गुणत्रयविभागयोगो

" guṇa-traya- vibhaaga-Yogo "

"The Threc-Qualities' Distinction At-One-ment "

नाम

naama

(is) named,

चतुर्दशो

Catur-das'o

the Fourteenth

ऽध्यायः

adhyayaahh.

Discourse.

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca .
The Blessed Lord said :

अथ

Atha

Now [follows]

पञ्चदशो

Pancadas'o'

the Fifteenth

ऽध्यायः

'dhyayaahh

Discourse

ऊर्ध्वमूलमधः

XV. 1. Urdhva-muulam- adhahh-
(551) Above, the root ; below,

शालमध्वत्यं

s'aakham-as'vatthan

the branches—the holy Bo Tree
[Pipal Tree]

प्राहुरव्ययम् ।

prahur-avyayam
they call (it) inexhaustible.

छन्दांसि यस्य

chandaamsi yasya*

(Of this)* longings for [sense] delights

पर्णानि

parnaani

(are) the leaves. He

यस्तं

Yas-tan

He who that

वेद स

veda sa'

knows, he

वेदवित् ॥ १ ॥

vedavit.

Note First meaning given is above. The second is " " metrical vedic hymns " The first meaning makes better sense in the context of the first 3 s'lokas of Discourse XV.

a [Divine] Knowledge-
Knower (is)

The first meaning makes better sense

CHAPTER XV

- अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
 XV. 2. Adhas'ca 'uurdhvaṃ prasṛtaas-tasya s'akhaa' guṇa-pravṛddhaa' visaya-pravaalaah
 (552) Downwards and upwards are spread its branches quality-swollen, the objects of the senses,
 (11+11 Rhythm S'tokas 2-5) its budding sprouts,
 मनुष्यलोके ॥ २ ॥ मनुष्या-लोके चादिर्न च संप्रतिष्ठा ।
 manuṣya-loke in the man-world.
 XV. 3. Na ruupam-asya'iha tathaa'upalabhyate 'Na'anto na ca'aadir- na ca sampratisthaa
 (553) Not the form of this here so is perceived, not an end, nor indeed a nor too its firm
 foundation,
 अश्वत्थमेनं सुविरूढमूलम् असङ्गश्रेण दृढेन छित्त्वा ॥ ३ ॥
 as'vattham-enam* su-viruuḍha-muulam a-sanga-s'astreṇa drḍhena chittvaa
 (this)* Bo Tree of well-grown roots by non-attachment's weapon strong having hued down,
 ततः पदं तत् परिमार्गित्वं यस्मिन् गता न निवर्तन्ति भूयः ।
 Tatah padam tat' parimaargitavyam yasmīn gataa' na' nivartanti bhuuyahh
 XV. 4. Then (that)* step is to be sought in which those who do (not)* again.
 (554) return
 [lit " the gone ones "]

- तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥
 Tam eva ca'adyam PURUSAM prapadye yatah pravrttih prasrtaa puraani*
 "To that, moreover, PERSON- I surrender whence (the ancient)* forthgoing
 the Primeval SPIRIT issued.
- निर्मान- मोहा मोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
 Nir-maana- mohaa' jita- sanga- dosaa' adhi'aatma- nityaa' vimivritta-kaamaaahh
 Without pride and bewildered- conquered the attach- in the substratum constant, turned back
 ment, cravingss,
 सुखदुःखसंज्ञै- रंछुन्यमूढाः पदमव्ययं तत् ॥ ५ ॥
 dvaandvaer-vimuktaahh sukha-du/kha-samjn'aer- racchanti 'a-muudhaahh padam-avyayam TAT.
 (from) duality set loose— by pleasure-pain known, go the unbewildered 1. to the Goal undiminishable—THAT
 [that duality] 2. to (that)* " [The Undefinable]
- न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
 Na TAT' bhaasayate suuryo' * na *s'as'aanko na paavakahh
 Nor does (the Sun) * THAT illuminate, nor (does) the Moon, nor Fire,
 यद्वत्वा न निवर्तन्ते तद्गम परमं मम ॥ ६ ॥
 Yat'gatvaa na nivartante TAR' Dhaama paramam mama.
 To which having gone, nor do they return—THAT, the Abode Supreme of Mine.
 (the Ineffable)

- XV. 7. **ममैवांशो जीवलोकै जीवभूतः सनातनः ।**
 Mama'eva'ans'o' juva-loke juva-bhuutahh sanaatanahh
 Of Me 1. only in the life-world, a lifeful being having become—the Eternal One,
 (557) 2. even a portion
- मनःषष्ठानीन्द्रियाणि मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥**
 manahh-sasṭhaani'indriyaani prakṛti-sthaani karsati.
 Mind, the Sixth [sense] [with its] senses [Five] in nature-matter stationed, (HE) attracts.
 (558)
- शरीरं यद्वामोति यच्चाप्युक्तामतीश्वरः ।**
 S'ariraam yat'ava'aapnoti yat'ca'api'utkraamati'is'varahh
 The body into which He reaches down, (from) which too also He ascends—the LORD IS'VARA—
 (559)
- गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयत् ॥ ८ ॥**
 gr̥hitvā'etaani samyaati vaayur-gandhaan-iva'as'ayaat.
 having seized these [sense-essences], He wanders [with them] (like)* wind (with) fragrances from their
 resting-places.
 (560)
- श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।**
 S'rotraam caxuhh spars'anam ghraaṇam-eva ca
 Ear, eye, and taste, smell. moreover,
 (561)

अधिष्ठाय

adhiṣṭhāya
presiding over,

मनश्चायं

manas ca 'āyaṃ
in the mind as well,

विषयानुपसेवने ॥ ९ ॥

visayaan- upa-sevate.

this [Java], the sense objects, He closely serves.

उत्क्रामन्ते

XV. 10. Utkraamantam
(560)

1. Rising from (or)
2. Passing out of

स्थितं वाऽपि

sthitam vaa'api
abiding with also (or)

भुञ्जानं वा गुणान्वितम् ।

bhunjaanam vaa*
guna'anvitam
quality-accompanied.

विमूढा

vimūḍhaa'

(Him) the bewildered one

नानुपश्यन्ति

na 'anupas'yanti

does not perceive, (but)

पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

pas'yanti jñāna-cakṣuṣah.
they do see—the wisdom-eyed

यतन्तो

Yatanto'

XV 11.
(561)

Striving

योगिनश्चैनं

yoginas' ca 'enam
the harmonized ones, too, This,

पश्यन्त्यात्मन्यवस्थितम् ।

pas'yanti 'aatmani 'avasthitam
see, in the Self, near abiding ;

यतन्तो

Yatanto

strivers,

ऽप्यकृतात्मानो

°pi 'a-kṛta aatmaano
though, (with) a not-[yet] formed Self

नैनं

na enam

do not This

पश्यन्त्यचेतसः ॥ ११ ॥

pas'yanti a-cetasah
see—the unaware ones

यदादित्यगतं

तेजो

जगद्भासयते

ऽखिलम् ।

XV. 12. Yat'aaditya- gataṃ

tejo

Jagat* bhaasayate

okhilam

(562) That which in pulsates—(that) splendour. (that which)* makes shining (the with naught missing, the Sun life-fel world)*

[Lit. "gapless"]

यच्चन्द्रमसि

यच्चाग्नौ

तत्तेजो

विद्धि मामकम् ॥ १२ ॥

Yat'candramasi

yat'ca'agnao

tat-tejo

viddhi Maamakam.

That which (is) in the Moon, that which too (is) in fire, that Splendour know as Mine.

गामाविश्य

च

भूतानि

धारयान्यहमोजसा ।

XV. 13. Gaam- arvis'ya

ca

bhuutaani

dhaatayaami'aham-ojasaa

(563) The earth pervading too, beings support I by vital energy.

पुष्णामि चौषधीः

सर्वान्

सोमो

भूत्वा

रसात्मकः ॥ १३ ॥

Puṣṇaami ca'osadhih

sarvaah

Somo

bhuutvaa

rasa'aatmakahh

I nourish, too, the plants all; the Moon's Healing having of the savoury sap essence (I), Nectar become.

[" Delight of the spirit "—Sri Aurobindo See IX-20]

अहं

वैश्वानरो

भूत्वा

प्राणिनां

देहमाश्रितः ।

XV. 14.

Ahaṃ

vaes'vaanaro

bhuutvaa

paaṇinaaṃ

deham-aas'ritahh

(564) I, the living fire [benefiting all men] having become of the vital ones' body the sheltered one,

GĪTĀA

प्राणपान-

समायुक्तः
pāṇaḥ apaṇa
the life-breaths in and out well-yoked,

पचाम्यन्नं

pacaami 'annam
I cook the foods
[digest]

चतुर्विधम् ॥ १४ ॥
catur-vidham.

सर्वस्य

Sarvasya
Of all,
(11+11 Rhythm)

चाहं

ca 'aham
too, I (am) in the heart

हृदि

hrdi

संनिविष्टो

sannivisto
intimately linked.
[enshrined]

मत्तः

Mattah smrtir-jñānam-apohanaṃ ca
From Me memory, wisdom, denial, as well.

स्युतिज्ञानमपोहनं च ।
suyati-jñānam-apohanaṃ ca

वेदैश्च

Vedaes 'ca
(By all)* The Divine
Scriptures, too,

सर्वैरहमेव

sarvaer*-aham-eva
(am) I, alone

वेद्यो

vedyo
that which is
to be known.

वेदान्तकृद्वेदविदेव
vedaanta-kṛt' Veda-vit'eva

चाहम् ॥ १५ ॥
ca 'aham.

द्वाविमौ

Dvāvīmao*
(This)* twofold

पुरुषौ

Purusao

लोके

loke

in the world (is)

क्षरश्चाक्षर

ksaras 'ca a-ksara.

एव च ।
eva ca

the Indissoluble
moreover.

क्षरः

Xarabh

The dissoluble

भूतानि

bhuutaani

कूटस्थो

kūṭha-stho

as on a sky-peak anvil fixed,

ऽक्षर

aksara

उच्यते ॥ १६ ॥
ucyate.

One is said (to be).

- XV. 17. उत्तमः PURUSAS-tu'anyabh Parama'atmaa'iti'udaahrtahh
 (567) The Highest PERSON-SPiRIT indeed (is) another— the Supreme Self thus is called.
- यो लोकत्रयमाविश्य विसर्जन्य ईश्वरः ॥ १७ ॥
 Yo' loka-trayam-aavis'ya bibharti'avyaya' Is'varahh.
 HE who the three worlds having entered, nourishes—(HE) the inexhaustible LORD HIS'VARA.
- XV. 18. यस्मात् क्षरतीतो ऽहमक्षरादपि चोत्तमः ।
 (568) Yasmaat xaram-atuto' o'ham a-xaraat'api ca'uttamahh
 Whereas the Dissoluble transcended have I, (and) of the Indissoluble also too (I am) the Ultimate,
- अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥
 ato' °smi loke vede ca prathitahh PURUSA'UTTAMAHH
 Hence am I in the world, in the Divine Knowledge too famed as the PERSON-SPiRIT
 Scriptures BEST.
- XV. 19. यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
 (569) Yo' Maam-evam-a-sammuudho' jaanaati PURUSA'UTTAMAM
 Me even not completely bewildered knows as the PERSON-SPiRIT HIGHEST,

GIITAA

स सर्वविद्भजति
 SA Sarva-vit'bhajati
 HE the All-Knower adoringly worships
 मां सर्वभावेन
 MAAM sarva-bhaavena
 भारत ॥ १९ ॥
 Bhaarata.
 O Son of the Bharata Race.

इति गुह्यतमं शास्त्रमिदमुक्तं
 Iti guhyatamaam s'aastram idam-uktam
 Thus this* secret-most teaching, was spoken
 मयाऽनघ ।
 Mayaa'an-agma
 by Me, O Unstraying One.

एतद् बुद्ध्वा बुद्धिमान् स्यात् -
 Etat'buddhivaa buddhimaan syaat
 This, having known, wisdom filled may you become,
 कृतकृत्यश्च
 krta-krttyas'ca
 one who has done his work, O Son of
 भारत ॥ २० ॥
 Bhaarata.
 [the work-achieved one] the Bharata Line!

ॐ हरिः
 A'um Harihh
 Om I Hari
 [The Ravisher, Vishnu]
 ओम् तत्
 A um Tat
 Om I THAT
 [The Trinity] [The undefinable One]
 सत्
 Sat,
 BEING-NESS I

Colophon : Om I

इति

श्रीमद्भगवद्गीतासुपनिषत्सु

ब्रह्मविद्यायां

Iti S'rīmat'Bhagavat'Gītāsu'upaniṣatsu

Bramha-Vidyāyām

Thus in the auspicious blessed song of the Upanisads,
[inner teachings heard at the Guru's Feet]

of the Absolute All-One, the Science:

योगशास्त्रे

श्रीकृष्णार्जुनसंवादे

Yoga-S'āstre

S'rīn-Kṛṣṇa'Arjuna-saṁvāde

In the At-One-ment Scripture :

S'rīn Kṛṣṇa-Arjuna's converse :

पुरुषोत्तमयोगो

"Purusa'uttama-Yogo"

"THE PERSON SPIRIT ULTIMATE AT-ONE-MENT" (is)

नाम

naama

named,

पञ्चदशो

Panca-das'o

the Fifteenth

ऽध्यायः

'odhyaayaḥh.

Discourse.

अथ बोद्धवो ऽध्यायः
 Atha Sodas'o 'o'dhyaayahh
 Now [follows] the Sixteenth Discourse

श्रीभगवानुवाच—
 S'ri Bhagavaan uvaaca
 The Blessed Lord said

XVI. 1 (57b)	असंयं A-bhayam Fearlessness,	सत्त्व- sattva- of Being	संशुद्धिज्ञानयोग- sams'uddhir- jn'aana-yoga- a thorough Purification, Wisdom-At-One-ment	न्यवस्थितिः । vyavasthitihh firm-fixed,
	दानं daanam Gift-giving.	दमश्च damas'ca restraint, and	यज्ञश्च yajn'as'ca sacrifice, too,	स्वाध्यायस्तप sva adhyaayas-tapa' [sacred] studious recitation, fiery purposeful asceticism,
	अहिंसा A-himsaa Non-hurtfulness.	सत्यमक्रोधस्त्यागः satyam- a-krodhas-tyaagabh truthfulness, wrathlessness, renunciation.	शान्तिरैशुनम् । s'aantir- a-paes'unam peace, non-tale-bearing,	आर्जवम् ॥ १ ॥ aaryavam uprightness,

दया dayaa Compassion for [all] beings, non-covetousness,	भूतेष्वलोलुप्त्वं bhuutesu 'a-loluptvam maardavam modesty, absence of fickleness,	मार्दवं maardavam modesty, absence of fickleness,	हरिचापलम् ॥ २ ॥ hrir- a-caapalam modesty, absence of fickleness,
नेजः Tejahh Splendour, patient-endurance,	क्षमा xamaa patience-endurance, firm will.	धृतिः dhrthih firm will.	शौचमद्रोहो s'acam-adroho' purity, absence of malice, not undue pride,
XVI. 3. (573)	भवन्ति bhavanti (These) become	संपद saampadam endowments	दैवीम् daevium Divine '
	दर्वो darpo' arrogance,	संपद saampadam endowments	अभिजातस्य abhi-jaatasya, of the born,
XVI. 4. (574)	दम्भो Dambho' Ostentation,	दर्वो darpo' arrogance,	क्रोधः krodhahh wrath,
	अज्ञानं a-jn'anaam Un-wisdom,	चामिजातस्य ca'abhi-jaatasya too, (these) of the born,	पाश्यमेव च । paarasyam-eva ca roughness, moreover,]]
	अज्ञानं a-jn'anaam Un-wisdom,	चामिजातस्य ca'abhi-jaatasya too, (these) of the born,	संपदमासुरीम् ॥ ४ ॥ saampadam-aasurim are endowments un-God-like,

O Son of the Bharata Race.

- XVI. 5. (575) **दैवी** **संपद्धिमोक्षाय** **निबन्धायासुरी** **मता ।**
 Daevī sampat vimokṣaya nibandhaaya 'aasuri mataa.
 Divine endowments (are) for liberation. For complete bondage (are) it is deemed the non-God-like
- मा शुचः संपदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥
 Maa s'ucāhḥ sampadam daevīm abhi-jaato 'asi Paandava.
 Do not grieve to endowment Divine art thou born, O Son of Paandu.
- XVI. 6. (576) **द्वौ भूतसर्गौ** **लोके ऽस्मिन् दैव आसुर एव च ।**
 Dvau bhuuta-sargao loke 'asmīn* daeva' aasura' eva ca.
 Two being-creations in (this)* world (there are) —the Divine, the un-Godlike more over.
- दैवो विमतरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥
 Daevō vistaras'ahh prokta' Aasuram, Paartha, Me s'ṛṇu.
 The Divine in detail (has been) told. The un-Godlike, O Son of Prithaa, from Me hear.
- XVI. 7. (577) **पृवृत्ति च निवृत्ति च जना न विदुरासुराः ।**
 Prayvrttiṃ ca nivrttiṃ ca janaa na vidur-aasuraahh
 Forth-pulsing and back-pulsing, too, (these) men do not know—the un-God-like ones

न शौचं नापि चाचारो न सत्यं नेषु विद्यते ॥ ७ ॥
 na s'aucam na'api ca'acaaro' na śatyam tesu vidyate.
 Nor purity, nor, also too, right conduct, nor truth in them
 असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
 asatyam apratiṣṭhaṁ te jagat' aahur- "an-us'varam
 the pulsating life-world (they)* call "without a Lord"

XVI. 8. "A-satyam- a-pratiṣṭham" te* jagat' aahur- "an-us'varam
 (578) "Devout of Truth, without a (firm) foundation the pulsating life-world (they)* call "without a Lord"

अपरस्परसंभूतं किमन्यत् कामहैतुकम् ॥ ८ ॥
 A-paras-para-sambhuutam. Kim-anyat kaama-haetukam."
 (1) " (Simply) from one (and) another born. (but) craving the cause ? "
 (2) a-para=" not from one and another

[Not in evolutionary succession of cause and effect]

एतां दृष्टिमवष्टभ्य नष्टात्मानो ऽल्पबुद्धयः ।
 Etaam drṣṭim-avasṭabhya nasta'aatmaano 'lpa-buddhayahh
 This view held fast, the ruined selves, of small understanding,
 प्रभवन्त्युग्रकर्माणः क्षयाय जगतो ऽहिताः ॥ ९ ॥
 prabhavanti'ugra- karnaahabh xayaaya jagato' hītaahh.
 Come forth, they, the fierce-actioned ones, for the destruction of the motionful
 world —(they) the maleficent ;

GIITAA

- XVI. 10 काममाश्रित्य दुष्पूरं मानमदान्विताः ।
 (580) Kaamam-aas'ri^{tya} dushpuura^m maana-mada^{an}vitaahh
 Craving-refuged, hard to fill, ostentation, pride, intoxication-possessed,
 [satisfy] [accompanied]
- मोहाद् ग्रहीत्वाऽमद्ग्राहान् प्रवर्तन्ते श्युचित्रताः ॥ १० ॥
 moha^{at} gr^hutvaa^a-a-sat['] graahaan pravartante^o sh^uchi^{tri}ta^o ॥ १० ॥
 From stupefaction gripped, non-good addictions they engage in—(they) of impure vows.
- XVI. 11. चिन्तामपरिमेया च प्रलयानामुपाश्रिताः ।
 (581) Cintaam-a-parimeya^{am} ca pralaya^a-antaam-upaas[']ritaahh
 Cares immeasurable, too, (til) dissolution's end engulfed in,
- कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥
 kaama[']upabhoga['] paramaa['] etaavat iti^{nus'} c[']itaahh
 Craving's gratification (their) highest [goal], "Thus much [is all] thus convinced (are they).
- XVI. 12. आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
 (582) (By) aas[']aa-paas[']a- s'ataer-baddhaahh kaama-krodha⁻paraaya^{na}ahh
 expectations' cords in hundreds bound, craving-anger (their) highest [aim].

ईहन्ते

ihante

They strive

कामभोगार्थमन्यायेनार्थसंचयान् ॥ १२ ॥

kaama-bhoga'artham-a-nyaayena'artha-samcayaan.

for craving-enjoyment's sake, by unjust means for wealth's hoards.

इदमद्य

Idam-adya

This today

मया

mayaa

by me (has been)

लब्धम्

labdham.

obtained.

इदं

Idam*

This

प्राप्स्ये

praapsye

I shall obtain—

मनोरथम् ।

mano-ratham.

(this)* mind-chariot [desire].

XVI. 13.
(583)

' इदमस्तीदमपि

Idam- asti'idam-api

This (possession)* is [now mine].

मे भविष्यति

me bhavisyati

mine shall be

पुनर्धनम् ॥ १३ ॥

punar-dhanam.*

again—wealth-possession.

असौ

Asao

XVI. 14.
(584)

मया

mayaa

by me

हतः

batah

is slain.

शत्रुर्हन्तिष्ये

s'atrur*-hansye

(This)* overpowering enemy I shall slay and others also.

चापरानपि ।

ca'aparaan-api.

ईश्वरो

Is'varo' oham-aham

A Lord— I I

ऽहमहं

bhogu.

the enjoyer.

सिद्धोज्झं

Siddho' oham

Perfect I—

बलवान् सुखी ॥ १४ ॥

balavaan sukhin.

strong, happy.

GIITAA

XVI. 15. आढ्यो
(585) Aaḥyo'
"Wealthy,

उभिनवानस्मि
'bhu-janavaan-asmi.
well-born am I.

को ज्यो दस्ति सदृशो मया ।
Ko' °nyo dasti sadrs'o' mayaa ?
Who (or) what other is like unto me ?

यक्ष्ये

दास्यामि
daasyaami
I will sacrifice,

modisya' :"
(and) be merry."
[" for my own purposes " is implied in the form of the first verb]

इत्यज्ञानविमोहिताः ॥ १५ ॥
Iti' ajn' aana-vimohitaahh.
Thus [say] the un wisdom-bewildered-befooled ones,

अनेकचित्तविभ्रान्ता

XVI. 16. Aneka-citta-vi-bhraantaa'
(586) By many thoughts reeling,

मोहजालसमावृताः ।
moha-jaala-sam-aavritaahh
by folly's net enmeshed,

प्रसक्ताः

कामभोगेषु
kaama-bhogesu
Strongly clinging to craving's gratifications,

पतन्ति नरके शुचौ ॥ १६ ॥
patanti narake °s'ucāo
they fall into hell impure.

आत्मसंभाविताः

XVI. 17. Aatma-sam-bhaavitaahh
(587) Self esteemed,

स्तब्धाः
stabdhāa
rigid, (by) wealth-pride-intoxication accompanied,

धनमानमदान्विताः ।
dhana-maana-mada'auvitaahh

यजन्ते

yajante

They worship

[for their own purposes]

नामयज्ञैस्ते

naama-ya-jñ'aes-te*

by nominal sacrifices,

दम्भेनाविधिपूर्वकम् ॥ १७ ॥

dambhena'a-vidhi-puurvakam.

by ostentation contrary to the ancient rule.

अहंकारं

Ahaṁkāraṁ

I-making,

बलं

balaṁ

brute force,

दर्पं

darpaṁ

arrogance,

कामं

kaamaṁ

craving,

क्रोधं च

krodhaṁ ca

wrath, too,

संश्रिताः ।

saṁśritaḥ

clinging to,

XVI. 18. (588)

मामात्म-

Maam-aatma-

Me, in their own

परदेहेषु

para-dehesu

(and) in other bodies

प्रद्विषन्तो

pra-dvīsanto*

hating,

ऽभ्यसूयकाः ॥ १८ ॥

abhi-asuuyakaahh.

(they) the reviling detracting ones,

तानहं

Taan-ahaṁ*

These

द्विषतः

dviṣataḥ

the hating,

क्रूरान्

kruuraan

cruel blood-thirsty ones,

संसारेषु

saṁsaareṣu

in the world's procession

नराधमान् ।

nataa'adhamaan

among men the vilest.

XVI. 19. (589)

क्षिपाम्यजस्रमशुभानासुरीब्धेव

kṣipāmi'ajastam- a-s'ubhaan aasurisu'eva

I cast down always into non-bright, un-Godlike even,

योनिषु ॥ १९ ॥

yonisu.

wombs.

- आसुरी योनिमापन्ना मूढा जन्मनि ।
 XVI. 20. Aasuriṃ yonim-aapannaa' muudhaa' janmani
 (590) Into the un-Godlike womb-fallen, the stupidified ones, in birth (after) birth,
 मामप्राप्यैव कौन्तेय ततो यान्त्यधमा गतिम् ॥ २० ॥
 Maam-a-praapya'eva, Kaunteya, tato' yanti'adhamaaṃ gatiṃ.
 Me, not having reached even, O Son of Kuntū, thence they go the nethermost way.
 [lowest]

- त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
 XVI. 21. Trividham narakasya'idaṃ* dvaaraṃ naas'anam-aatmanahh
 (591) Triple of (this)* hell (is) the gate destructive of the Self—

- कामः क्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥
 Kaamahh krodhas-tathaa lobhas- Tasmaat etat-trayaṃ tyajet
 Craving, Anger, also Greed. Therefore, this triplet let one abandon.

- एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
 XVI. 22. Etaer-vimuktaḥ, Kaunteya, tamo dvaaraes-tribhir- narahh
 (592) From these set free, O Son of Kuntū— inertia's gates threefold—man

- आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥
 aacarati'aatmanahh s'reyas- Tato' yaati paraaṃ gatiṃ.
 Accomplishes his own betterment. Thence he reaches the Very High Way [Goal].

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
 XVI. 23- Yabhi s'aastra-vidhim-utsrjya vartate kaama-kaaratah.
 (593) He who the Scriptures' Rule having cast away exists [for himself alone] under craving's impulsion.
 न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥
 Na sa' siddhim-avaapnoti na sukhāṃ na paraaṃ Gatiṃ.
 Neither (does) he perfection obtain nor happiness, nor the Very High Goal.
 [Sublime Beyond Way]

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
 XVI. 24. Tasmaat's'aastram pramaaṇam te kaarya'a-kaarya-vyavasthitau
 (594) Therefore the Scripture (is) authority to you (in the of what-should-be done and-should-not-be-
 determination)¹ done.
 [Lit "the to-be-done " etc]

ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहाहंसि ॥ २४ ॥
 jñ'atvaa s'aastra-vidhaana'uktam karma kartum-ihā'arhasi.
 Having known the Scripture-rule declared, action to do here thou oughtest.
 [in the world]

GITA

ॐ

A'um

Colophon :

Om !

[The Trinity]

हरिः

Haribh !

Hari

[Vision the Ravisher,]

ॐ

A'um

Om !

तत्

Tat

THAT !

[The Undefinable One]

सत्

Sat,

BEING (NESS) !

इति

Iti

Thus

श्रीमद्भगवद्गीतासूत्रनिबन्धस्य

S'rumat'Bhagavat'Gitaasu'Upanisatsu

in the auspicious blessed song of the Upanisads :

[Inner Teachings heard at the Guru's Feet]

ब्रह्मविद्यायां

Bramha-Vidyaayaam

of the Absolute All-One, the Science :

योगशास्त्रे

Yoga-S'aastre

in the At-One-ment Scripture :

S'tri-Krsna'Arjuna-samvaade

in S'tri Krsna-Arjuna's converse,

दैवासुरसंपद्विभाग-

daeva'aasura-sampat'vibhaaga-

"The Divine-Un-Godlike-Endowment-

Distinction

योगो

Yogo "

At-One-ment "

(is) named

नाम

naama

named

षोडशो

so'das'o'

the Sixteenth

संवादे

S'vade

Discourse.

अर्जुन उवाच—

Arjuna' uvaca :
Arjuna said :

अथ सप्तदशोऽध्यायः
Atha Saptadas'o' dhyayyahh
Now [follows] the Seventeenth Discourse.

ये	शास्त्रविधिमुत्सृज्य	यजन्ते	श्रद्धया	ऽन्विताः ।
Ye	s'aastra-vidhim- utsrjya	yajante	s'raddhayaa'	°nvitaahh
(595) Those, who	the S'aastra rule have cast away,	worship,	by faith	accompanied,
तेषां	निष्ठा तु का	कृष्ण	सत्त्वमाहो	रजस्तमः ॥ १ ॥
tesaam	nisthaa tu kaa,	Krsna,	sattvam-aaho	rajas-tamahh ?
Their	ultimate state indeed, what (is it) O Krsna,—	1. harmonious, (or)	motionful, (or) inert ?	
		2. good		

श्रीभगवानुवाच—

S'ri-Bhagavaan-uvaaca .
The Blessed Lord said :

XVII. 2. (596)	त्रिविधा Tri-vidha Threefold	भवति bhavati is	श्रद्धा s'raddhaa (that)* faith	देहिनां dehinaam of the embodied	सा saa* by one's own nature born	स्वभावजा । sva-bhaava-jaa by one's own nature born
	सात्त्विकी Saattvikii Harmonious,	राजसी raajasi motionful,	चैव ca'eva moreover,	तामसी taamasii inert	चेति ca'iti too	ता शृणु ॥ २ ॥ taam s'rii. [concerning] these hear.
XVII 3 (597)	सत्त्वानुरूपा Sattva anuruupan being conforming to,	सर्वस्य sarvasya everyone's	श्रद्धा s'raddhaa faith	भवति bhavati, becomes,	भारत । Bhaarata. O Son of the Bharata Race.	
	श्रद्धामयो S'raddhaa-mayo' Faith-formed	इयं iyam (is) this	यः Yo' Whoever	यच्छुद्धः yat's'raddhaah whatever	स एव सः ॥ ३ ॥ sa' eva sahh that only	(is) he,

- XVII. 4. यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
 (598) Yajante They worship, do the balanced ones, the Shining Ones. Earth's Elementals (and) malignant gnomes. तामसा जनाः ॥ ४ ॥
 Pretaan bhuuta-gaanaas'ca'anye yajante taamasaa' janaahh.
 Ghosts (and) elemental hosts, too, others worship —the inert people.
- XVII. 5. अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
 (599) A-s'astra- vihitam ghoram tapyante ye* tapo' janaahh
 Not scripture ordained, terrible, (they who) endure fiery purposeful asceticism —people,
- दम्भाहंकारसंयुक्ताः कामरगवृत्तान्विताः ॥ ५ ॥
 (With) ostentation and I-making well-linked, (by) craving-passion-brute-force accompanied,
 dambha'ahanakaara- samyuktaahh kaama-raaga- bala'anvitaahh
- XVII. 6. कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
 (600) Karsayantahh s'arura-stham bhuuta-graamam- a-cetasahh
 Making lean [by torment] the body-stationed elements' assemblage, without awareness,

GIITAA

मां

Maa///

(Torturing) ME,

चैवान्तःशरीरस्थं

ca'eva'antahh-s'arura-stha///
too, even, within the body seated,

तान्

taan
these

विद्धासुरनिश्चयान् ॥ ६ ॥

viddhi'aasura-nis'cayaan.
know as of non-Godlike conviction.

आहारस्त्वपि

Aahaaras-tu'api

Food indeed also

सर्वस्य

sarvasya

for all

त्रिविधो

tri-vidho'

of a threefold nature

भवति

bhavatu

is

प्रियः ।

priyaaH.

liked.

यज्ञस्तपस्तथा

Yajn'as-tapas- tathaa

Sacrifice, burning purposeful asceticism likewise,

दानं

daana///

gift-giving, of these

तेषां

tesaa///

भेदमिमं शृणु ॥ ७ ॥

bhedam-imam s'rnu.
the break-up, this hear.

आयुः-

Aayuhh-

(602) The life span,

सत्त्वबलारोग्य-

sattva-bala'aarogya-

harmony, strength, freedom from disease, [goodness]

सुखप्रीतिविवर्धनाः ।

sukha-pruti-vivardhanaaHh

happiness, relish-increasers,

स्थिरा

sthiraa

substantial, heart-strengthening

हृद्या

hrdyyaa'

or cordial

आहाराः

aahaaraaHh

foods (are), to the balanced, dear.

सात्विकप्रियाः ॥ ८ ॥

saatvika-priyaahh.

- कटुः कटु- तीक्ष्णरूक्ष- विदाहिनः ।
 XVII. 9. lavana'ati'usna- vidadahinah
 (603) Bitter, sour, salty, too hot, 1. sharp, harsh, inflammation causing,
 2. pungent [thrust-producing]

आहारा राजस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥
 aaharaa' raajasasya'istaa' duḥkha-s'oka'aamaya-pradaahh
 Foods (are) for the moribund coveted —the sorrow-grief-disease-givers.

- यातयामं गतरसं पूति पर्युषितं च यत् ।
 XVII. 10. Yaata-yaamaṃ gata-rasaṃ puuti puruṣitaṃ ca yat
 (604) Gone over a watch, gone the savour, putrid, over a night old, and that which

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥
 ucchisṭam- api ca'amedhyaṃ bhojanaṃ taamasa-priyam.
 (Is) leavings also, as well, the unclean— (this) food (is) to the inert loved.

- अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
 XVII. 11. A-phala'aa-kaanxibhir- vidhi-dṛṣṭo ya' ijjate
 (605) By the no-fruit-longing-for ones, (that)* sacrifice rule directed, which is offered

यष्टव्यमेवेति

yastavyam- eva'iti

(As) "the rightful-to be-offered" only, thus with the mind fixed in meditation that is harmonious (sacrifice)*

मनः

manahh

समाधाय

sam-aa-dhaaya

स सात्त्विकः ॥ ११ ॥

sa' saattvikabh

अभिसंधाय तु फलं

Abhisandhaaya tu phalam

(606) Having aimed (verily), at fruit, for ostentation's sake, also, moreover, that which

दम्भार्थमपि

dambha'artham- api

चैव

ca'eva

यत् ।

yat

इज्यते

Ijyate,

Is [so] offered,

भरतश्रेष्ठ

Bharata-s'restha,

O Bharata-best,

तं यज्ञं

tam yajn'am

that sacrifice

विद्धि

viddhi

know

राजसम् ॥ १२ ॥

raajasam.

as motionful.

विधिहीनमसृष्टान्नं

Vidhi-hinam- a-srsta'annam

(607) (By) ordinance lacking, without giving food,

मन्त्रहीनमदक्षिणम् ।

mantra-hinam- a-dakṣiṇam

words of power lacking, without gifts,

श्रद्धाविरहितं

s'raddhaa-virahitam

Of faith devoid, (such)

यज्ञं

yajn'am

sacrifice

(as)

तामसं

taamasam

of the inert

परिचक्षते ॥ १३ ॥

paricakṣate.

declare.

- XVII. 14. देव- Deva- द्विज- dvi-ja- गुरु- guru- प्राज्ञ- पूजनं s'acam-aarjavam शौचमार्जवम् ।
 (608) To the Shining Ones, the twice-born, the spiritual (to) the wise,—worship; purification, uprightness, guide,
- ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥ १४ ॥
 bramhacaryam-a-him/saa ca s'aariram tapa ucyate.
 Chastity, non-hurtfulness, too, "bodily asceticism" is called.
- XVII. 15. अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
 (609) An-udvega-karam vaakyam satyam priya- hitam ca yat
 Non-excitement-creating speech, truthful, pleasant, beneficial, as well, that which
- स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥
 svaadhyaya-abhyasana ca eva vaak'mayam (vaangmayam) tapa - ucyate.
 (1s) by sacred recitation study's practices moreover, (such) "the speech-asceticism" is said (to be).
- मनःप्रसादः सौम्यत्वं 'मौनमात्मविनिग्रहः ।
 XVII. 16. Manahh-prasaadah saomyatvam maanam-aatma-vinigrahah सौम्यत्वं
 (610) The mind's translucence, gentleness, silence, self-restraint,

GĪTĀ

भाव-

bhaava-

The feeling's

संशुद्धिरित्येतत्तपो

saṁs'uddhir- iti'etat-tapo'

Thorough purification, thus this, the fiery asceticism

श्रद्धया परया तप्तं

śraddhaya parayaa taptam

By faith the highest suffered,

[performed]

तपस्तन्निविष्टं

tapas-tat* tri-vidham

(that)* burning purposeful asceticism three-fold by (those) men,

नरैः ।

अफलाकाङ्क्षिमियुक्तैः

a-phala'aa-kaanxibhir- yuktaehh

(By the) the no-fruit expecters, (by the) Attuned Ones,

सात्त्विकं

saattvikam

harmonious

(such a tapas)

तपो

tapo

a burning purposeful

asceticism,

by ostentation, moreover, that which

परिचक्षते ॥ १७ ॥

paricaxate

they declare.

दम्भेन चैव यत् ।

dambhena ca'eva yat

by ostentation, moreover, that which

चलमध्रुवम् ॥ १८ ॥

calam-adhravam

movable, unsteady.

क्रियते

kriyate

done

Is [so]

तदिह

tat iha

that here

[in this world]

प्रोक्तं

proktam

is called

राजसं

raajasam

motionful,

चलमध्रुवम् ॥ १८ ॥

calam-adhravam

movable, unsteady.

मूढग्राहेणात्मनो

XVII. 19. muuḍha-graahena'aatmano'

(613) By stupid seizing of the Self,

यत् पीडया

yat piḍayaa

that with torture

क्रियते

kriyate

is done, (that) burning purposeful

तपः ।

tapahh

asceticism,

परस्योत्सादनार्थं

parasya'utsaadana'artham

(Or)¹ (which is)* for another's ruin's sake

वा

vaa*

that, that,

तत्

tat

that,

तामसमुदाहृतम् ॥ १९ ॥

taamasam-udaahrtam.

inert is called.

दातव्यमिति

XVII. 20. Daatavyam- iti

(614) (That which)* ought to be given, thus, which gift is given to the non-requiring,

यद्दानं दीयते

yat'daanaam diiyate

which gift is given to the non-requiring,

ऽनुपकारिणे ।

°nupa-kaarine

to the non-requiring,

देशे

des'e

In a (proper) place

काले च

kaale ca

time, and to the (proper) too,

पात्रे च

paatre ca

too,

तद्दानं

tat'daanaam

saattvikaam

सात्त्विकं

saattvikaam

harmonious

स्मृतम् ॥ २० ॥

smrtam.

is remembered.

यत्तु

yat-tu

That which indeed

प्रत्युपकारार्थं

prati'upakaara'artham

for return benefit's sake

(or)*

(or)*

फलमुद्दिश्य

phalam-uddis'ya

fruit 1. demanding

वा

vaa*

punahh

again

पुनः ।

punahh

again

2. aimed at

2. aimed at

GĪTĀA

दीयते च

diyate ca
Is given, too, on every hand with difficulty,

परिक्षिप्तं

pari-kṣiptam
tat'daanam
that gift

राजसं स्मृतम् ॥ २१ ॥

raajasam
motionful
is remembered.

अदेशकाले

XVII. 22. a des'a- kaale
(616) Not in place (or) time,

यद्दानमपात्रेभ्यश्च

yat'daanam-a-paatrebhyas'ca
that gift (which) to the unreceptive too

दीयते ।

diyate
is given,

असत्कृतमवज्ञातं

a-satkr̥tam- a-vajn'aatam
Inhospitably, disrespectfully,

तत्

tat
taamasam- udaahrtam.
inert
is called.

तामसमुदाहृतम् ॥ २२ ॥

ओं तत् सदिति

XVII. 23. A'UM-TAT SAT'iti
(617) "OM TAT SAT" thus
The Trinity-THAT-BEINGNESS

निर्देशो

nirdes'o'

thus the designation of the ABSOLUTE ALL-ONE threefold

ब्रह्मणस्त्रिविधः

Bramhazas- tri-vidhahh

स्मृतः ।

smrtahh
is remembered.

ब्राह्मणास्तेन

(By this)* the Vedic Rules,

वेदाश्च

vedaas'ca

यज्ञाश्च

yajn'aas'ca

विहिताः पुरा ॥ २३ ॥
vihitaahh puraa.
(were) ordained of old.

तस्मादोमित्युदाहृत्य

XVII. 24.
(618)Tasmaat' OM-iti'udaahrtya
Therefore. "OM" thus having uttered,

यज्ञदानतपः-

yajn'a-daana-tapahh-
sacrifice, gift, fiery purposeful ascetic acts

क्रियाः ।

kriyaahh
acts

प्रवर्तन्ते

विधानोक्ताः

pravartante
Proceed,vidhaana'uktaahh
as by ordinance laid down,

सततं

satata
always

ब्रह्मवादिनाम् ॥ २४ ॥

Bramha-vaadinaam.
for the All-One expounders.

तदित्यनमिसंघाय

XVII. 25.
(619)Tat'iti'an-abhu-sam-dhaaya
"THAT" thus (saying), not having wished

फलं

phalam
for fruit,

यज्ञतपः-

yajn'a-tapahh-
sacrifice, fiery purposeful ascetic

क्रियाः ।

kriyaahh
acts

दानक्रियाश्च

daana-kriyaas'ca
Gift-giving acts, too,

विविधाः

vividhaahh
of various kinds

क्रियन्ते

kriyante
are done

मोक्षकाङ्क्षिभिः ॥ २५ ॥

moxa-kaans'ikshibhih
(by) liberation aspirants.

सद्भावे

Sat'bhaave

XVII. 26.
(620)

In [the sense of] Reality-Existence

साधुभावे

Saadhu-bhaave

च

ca

सदित्येतत्

sat-iti'etat

प्रयुज्यते ।

prayujyate

"SAT" thus this
(Beingness).
is connected.
[correlated]

- प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥
 pras'aste karmāṇi tatthaa sat's'abdhah Paartha yujyate.
 In praiseworthy actions also "SAT"-(thus) the word, O Son of Prihaa, is linked.
- यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
 Yajñ'e tapasi daane ca sthithih sat'iti ca'ucyate.
 In sacrifice, burning purposeful gift-giving, too, firmness, "SAT" -thus as well is said (to be).
 Beingness, Beingness, सदित्येवाभिधीयते ॥ २७ ॥
 sat'ityeva abhidhiyate. "SAT" -BEINGNESS thus even is named
- कर्म चैव तदर्थीयं तपस्तप्तं कृतं च यत् ।
 Karma ca'eva tat'arthīyaṃ tapas-taptaṃ kṛtaṃ ca yat'
 Action, moreover, for THAT'S sake, tapas-taptaaṃ
 क्षत्रद्वया हुतं दत्तं हुतं च यत् ।
 A-s'raddhayaa hutaṃ dattaṃ hutaṃ ca yat'
 Without faith, (whatever)* is offered, given, (or) for fiery purposeful suffered (and) done, too,
 asceticism, asceticism
- असत्सुच्यते पार्थ न च तत् मेव नो इह ॥ २८ ॥
 a-sat iti ucyate, Na ca tat' meva no' iha
 "A-Sat" Non-being, thus it is said, O Son of Prthaa. Naught (that* is), too, in the hereafter nor here
 ["having departed" lit] [in this world]

CHAPTER XVII

ॐ ओम् तत् सत्
A'um A'um Tat Sat,
Colophon : Om ! Om ! THAT ! BEING-NESS !
[The Trinity] [The Ravisher, Visnu] [the Undefinable One]

इति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां
Iti S'riimat'Bhagavat'Gitaasu'Upanisatsu Bramha-Vidyayayam
Thus in the auspicious blessed song of the Upanisads!, of the Absolute All-One, the Science ;
[Inner teachings heard at the Guru's Feet]

योगशास्त्रे श्रीकृष्णार्जुनसंवादे
Yoga-S'aastre S'ri-Kṛṣṇa-Arjuna-samvaade
In the At-One-ment Scripture ; S'ri Kṛṣṇa-Arjuna's converse ,

अद्वात्रयविभाग-योगो नाम सप्तदशोऽध्यायः
"S'raddhaa-traya-vi-bhaaga-Yogo" naama Saptadas'o
"Faith's threefold distinction At-One-ment" (is) named, the Seventeenth
Discourse.

अथ अष्टादशोऽध्यायः
 Atha Astadhas'o' oḍhyaayahh
 Now [follows] the Eighteenth Discourse.

अर्जुन उवाच—
 Arjuna' uvaaca.
 Arjuna' said.

संन्यासस्य
 XVIII. 1. Sam-nyaasasya,
 (623) Concerning renunciation,
 त्यागस्य च
 Tyaagasya ca
 About abandonment, too,
 महाबाहो
 Mahaa-baaho,
 O Mighty-Armed,
 तत्त्वमिच्छामि
 tattvam-icchaami
 the Reality I wish
 वेदितुम् ।
 veditum.
 to know.
 पृथक्
 prthak
 केशिनिपूदन ॥ १ ॥
 Kes'i-nipuudana
 O Kesi's Slayer
 [The long-haired demon of vanity]

श्रीभगवानुवाच—

S'ri Bhagavaan uvaaca.
 The Blessed Lord said

XVIII. 2. काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
 (624) Kamyānaanaṁ karmāṇāṁ nyaasaṁ saṁ-nyaasaṁ kavayo viduhh.
 Craving-based actions laying aside, (this as) renunciation the wise bards know.

सर्वकर्मफलत्यागं माहुस्त्यागं विचक्षणाः ॥ २ ॥
 Sarva-karma-phala-tyagaṁ praahus-tyagaṁ vicaxaṁahh.
 All actions' fruit abandonment they declare as "abandonment" —the clear-seeing ones.

त्याज्यं दोषवद्विषये कर्म माहुर्मनीषिणः ।
 XVIII. 3. Tyajyam dosavat' iti'-eke karma praahur-manisṁahh
 (625) "(It) should be abandoned (as) faultful," thus some (as to) action declare—the thoughtful ones.

यज्ञ- दान- तपः- कर्म न त्याज्यमिति -चापरे ॥ ३ ॥
 "Yajn'a- daana- tapahh- karma na tyajyam"-iti ca'apare.
 "Sacrifice,- gift-giving, burning-purposeful- action (is) not to be thus too (say) others.
 asceticism abandoned"

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
 XVIII. 4. Nis'cayam s'ṛṇu me^{*} tatra tyage Bharata-sattama
 (626) (My)^{*} firm conviction hear in (regard to) that abandonment, O Bharata-best ;

त्यागो

Tyaago'

Abandonment.

हि

hi

indeed,

पुरुषव्याघ्र

Purusa-vyaaghra

O Man-Tiger,

त्रिविधः

tri-vidhahh

threefold

संप्रकीर्तितः ॥ ४ ॥

sam-pra-kirtitahh
is declared.

यज्ञदान-

XVIII. 5. Yajn'a daana

(627) Sacrifice, Gift-giving,

तपः-

tapahh-

burning purpose-
ful asceticism

कर्म

karma

action are not

न

na

tyaajyaam, kaaryam-eva

tat.

(but) to be done even that.
abandoned

तत् ।

कार्यमेव

यज्ञो

Yajn'o'

Sacrifice,

दानं

daanam

gift-giving,

तपश्चैव

tapas'ca eva

fiery purposeful asceticism, moreover

पावनानि मनीषिणाम् ॥ ५ ॥

paavananaani manis'haam.
(are) purifiers of the thoughtful.

एतान्यपि

Also

तु

tu

venly (these)' actions,

कर्माणि

karmaaani

सङ्गं

sangaam

attachment abandoned,

त्यक्त्वा

tyaktvaa

फलानि च ।

phalaani ca

fruits too,

कर्तव्यानीति

kartavyaani'iti

मे

me*

Are to be done thus is

पार्थ

Paartha

O Son of Prithaa

निश्चितं

nis'citam

considered

मतमुत्तमम् ॥ ६ ॥

matam-uttamam.

thought—the best

XVIII. 7. **नियतस्य** **तु** **संन्यासः** **कर्मणो** **नोपपद्यते ।**
 niyatasya tu saṁ-nyāsaḥ* karmaṇo' na'upapadyate.
 (629) (Indeed renunciation)* of prescribed action is not fitting.

मोहात्तस्य **परित्यागस्तामसः** **परिकीर्तितः ॥ ७ ॥**
 Mohaat-tasya pari-tyāgas-tāmasaḥ pari-kīrtitaḥ.
 From stupidity its repudiation (as) inert is vaunted.

XVIII. 8. **दुःखमित्येव** **यत्कर्म** **कायक्लेशमयात्** **त्यजेत् ।**
 duḥkham-iti'eva yat-karma kaaya-kleśa-bhayaat tyajet
 (630) "(It is) painful " thus even that action (which) from body-trouble-fear one may abandon.

स **कृत्वा** **राजसं** **त्यागं** **नैव** **त्यागफलं** **लभेत् ॥ ८ ॥**
 sa' kṛtvā rājasam tyāgaṁ na'eva tyāga-phalaṁ labhet.
 He, having made a motionful abandonment, not even abandonment's fruit may obtain.

XVIII. 9. **कार्यमित्येव** **यत्कर्म** **नियतं** **क्रियते** **ऽर्जुन ।**
 Kaaryam- iti'eva yat-karma niyataṁ kriyate ʾrjuna
 (631) "This has to be done," thus (saying), even that which as action prescribed is done, O Arjuna,

GIITAA

सङ्गं त्यक्त्वा
sangaṃ tyaktvā
Attachment abandoned,

फलं
phalaṃ
fruit

चैव
ca'eva
as well—

स त्यागः
sa' tyāgah
that abandonment

सात्त्विको
saattviko'
harmonious

मतः ॥ ९ ॥
matah.
is thought.

द्वेष्टकुशलं

न द्বেष्टकुशलं
na dvesti'a-kus'alam
(He) does not hate unhealthy-unprosperous

कर्म
karma
action; in healthy-prosperous

कुशले
kus'ale
kus'ale

नानुषज्यते ।

na'anu-sajyate
(he) is not attached,

त्यागी
tyaagii
the abandoner,

सत्त्वसमाविष्टो

sattva-sam-aavisto'
harmony well-pervaded,

मेधावी
medhaavi
intelligent,

च्छिन्नसंशयः ॥ १० ॥
(c) chinna- saṃsa'yah.
cut away (his) uncertainty.

न हि देहभृता
Na- hi deha-bhrtā
Not indeed by a body-wearer

शक्यं
s'akyaṃ
is it possible

यस्तु
Yas-tu
Who indeed

कर्मफलत्यागी
karma-phala-tyaagii
sa'
an action-fruit abandoner he

कर्मण्यशेषतः ।
karmaaṇi'a-s'esatah
actions unreservedly

[it "without remainder"]

त्यागीत्यभिधीयते ॥ ११ ॥
tyaagii'ti'abhidhiyate.
" an abandoner " thus is named.

CHAPTER XVIII

अनिष्टमिष्टं

XVIII. 12. An *istam- istam-*
(634) Unwanted, wanted,

भवत्यत्यागिना

bhavati a-tyaaginaa
Is (for) non abandoners

मिश्रं

mis'tra
mixed,

प्रेत्य

pretya,
in the hereafter.

च

ca
too,

न

Na
Not

त्रिविधं कर्मणः

tri-vidhaa karmasahh
three-fold action s

तु

tu

however for the renouncer (is there fruit)* anywhere.

संन्यासिनां

sam-nyaaasinaa

kvacit.

कचित् ॥ १२ ॥

पञ्चैतानि -

Panca'etaani*

Five

महाबाहो

Mahaa-baaho
O Great-Armed one,

सांख्ये

saa'khya

In the enumeration system for action's end

कृतान्ते

krta'ante

प्रोक्तानि

proktaani
laid down

कारणानि

kaara'aaani
causes

निबोध मे ।

ni'bodha me
learn of me.

सर्वकर्मणाम् ॥ १३ ॥

sarva-karmaaam
of all actions.

अधिष्ठानं

Adhisthaanaa

The body abode

[Figuratively related to the locative case]

कर्ता

kartaa

the agent,

the instrument or organ too

[Nominative case]

करणं

kaara'aa

ca

पृथग्विधम् ।

prthak-vidham

severally of various kinds.

- 4 XVIII. 17. यस्य नाहंकृतो भावो बुद्धिर्यस्या न लिप्यते ।
 (639) (He) of whom (there is) not the I-making disposition, the intuitive understanding is not besmeared,
 of whom
 हस्ताऽपि स इमाल्लोकान्न हन्ति न निबध्यते ॥ १७ ॥
 hatvaa'api* *sa' imaan'lokaan-na hanti na nibadhyate.
 (Though)* having slain these peoples (he)* does not slay, nor is he enmeshed.
 [lit. "This world 'I']
- XVIII. 18. ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
 (640) Knowledge, the knowable, the all-round knower, threefold (is) action's incentive.
 करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥
 karanaṃ karma kartaa'iti tri-vidhahh karma-saṃgrahahh
 The instrument, the actor, thus threefold (is) action's assemblage.
- XVIII. 19. ज्ञानं कर्म कर्ता च त्रिधैव गुणमेदतः ।
 (641) Knowledge, the action, and the actor, too, threefold only (from) the quality classification
 [lit. "split-up"]

GĪTĀ

प्रोच्यते

procyate

गुणसंख्याने

guṇa-saṁkhyāne.

Are declared in the quality numeration (system).

यथावच्छृणु

Yathāvat's'ṛṇu

(Really) as they are, hear

तान्यपि ॥ १९ ॥

tāni'api.

them also.

सर्वभूतेषु

XVIII. 20. Sarva-bhūteṣu

In all beings

येनैकं

yena'ekam

that by which ONE-

भावमव्ययमीक्षते ।

bhaavam-avyayam-i'kṣate

Being inexhaustible one sees

अविभक्तं

a-vibhaktam

Undivided

विभक्तेषु

vibhakteṣu

in the divided —

तज्ज्ञानं

tat'jn'aanaṁ

that wisdom

विद्धि

viddhi

know

सात्त्विकम् ॥ २० ॥

saattvikam

as harmonious.

पृथक्त्वेन

Prthak'tvena

(6+3) By separateness,

तु

tu

however, that knowledge

यज्ज्ञानं

yat'jn'aanaṁ

(which) (knows)*

नानाभावात्

naanaa-bhaavaan

prthak'vidhaan

various modes of diverse kinds,

वेत्ति

vetti*

सर्वेषु

sarveṣu

In all

भूतेषु

bhūteṣu

beings—

तज्ज्ञानं

tat'jn'aanaṁ

that knowledge,

विद्धि

viddhi

know

राजसम् ॥ २१ ॥

raajasam.

as motionful.

CHAPTER XVIII

XVIII. 22.³ यत्तु Yat-tu⁴ कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
(644) (But)* that which krtsna-vat'ekasmin kaarye saktam-a-haetukam
whole-like in [only] a single object (is) attached without cause,

अतस्त्वार्यवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥
a-tattva'arthavat' alpam ca tat-taamasam-udaahritam.
Without real significance, small, that, inert is related.

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
Niyatam sangar-rahitam-a-raaga-dvesatah krtam
The prescribed (action)*, attachment devoid, without attraction or repulsion, done

अफलप्रेप्सुना यत्तत्सात्त्विकमुच्यते ॥ २३ ॥
a-phala- prepsunaa yat-tat- saattvikam-ucyate.
By the no-fruit desirer— action such (as) that, harmonious is said (to be).

यत्तु कामप्रेप्सुना कर्मे साहंकारेण¹ वा पुनः ।
*Yat-tu kaama'ipsunaa karma² sa'aham-kaarena vaa⁴ punah.
(646) That (action),* however, by a craving-wishful one, (other)¹ with the I-making or again [mood],

GIITAA

क्रियते

(Which)* is done
kriyate

बहुलायासं

bahula aayaasam
in much weariness—

तद्राजसमुदाहृतम् ॥ २४ ॥

tat'raajasam- udaahrtam.
that as motionful is given as an example.

XVIII. 25.

अनुबन्धं

anubandham
the result,

क्षयं

ksayam
loss, hurtfulness,

हिसामनपेक्ष्य च पौरुषम् ।

himsaam- an-apeya* ca
paorusam
and capacity.

मोहादारभ्यते

Mohaata'arabhyate

कर्म

karma
action

यत्तत्तामसमुच्यते ॥ २५ ॥

yat*-tat* taamasam-ucyate.
inert is said (to be)

मुक्तसङ्गो

Mukta-sango

ऽनहंवादी

an'aham-vaadin

धृत्युत्साहसमन्वितः ।

dhrti'utsaaha- sam-anvitahh
with firm will and enthusiasm well-accompanied,XVIII. 26.
(648)

Freed from attachment, the "Not-I" proclaimer,

सिद्ध्यसिद्ध्योर्निर्विकारः

siddhi'a-sidhyor- nir-vikaarahh

कर्ता

kartaa

सात्त्विक

saattvika.

उच्यते ॥ २६ ॥

ucyate.

is said (to be).

CHAPTER XVIII

- XVIII. 27. रागी कर्मफलप्रेषुलुब्धो हिंसाऽऽत्मको
 Raagu karma-phala-prepsur- lubdho' hiṃsaa'aatmakō
 The passionate, action's fruit coveting, greedy, hurtful in soul,
- हर्षशोकान्वितः कर्ता राजसः
 harsa-s'oka'anvitahh kartaa raajasahh
 By elation and dejection accompanied—(that) actor (as) motionful,
- XVIII. 28. अयुक्तः प्राकृतः स्तब्धः शठो नैकृतिको डलसः ।
 A-yuktahh praaakrtahh stabdhahh s'atho' naekrtiko' °lasahh
 Discordant, unrefined, rigid, deceitful, base-actioned, indolent,
 विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥
 Visaadu durgaha-suutru ca kartaa taamasa' ucyate.
 Melancholy, [it, spinning a long thread or thoughts without action.] inert is said (to be).
- बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
 Buddher- bhedau dhrtes'ca'eva guṇatas-tri-vidham s'ruu
 Understanding's classification firm will's, moreover, from qualities threefold, hear,
- XVIII. 29. 1. Intuitive 2. Reason's

मोक्ष्यमानमशेषेण

procyamaanam-a-s'esena
Announced unreservedly

and

प्रवृत्ति

pravrttin

[The paths of] forthgoing and

बन्धं

bandham

Bondage,

मोक्षं

mokṣam

liberation, as well,

यया

Yayaa

by which

(Under-

tanding)*

अयथावत्

a-yathaavat

Not-as-it is (the reason)*

[Incorrectly]

XVIII. 30.

(652)

पृथक्त्वेन

prthaktvena,

severally,

च

ca

and

निवृत्ति

nivrttin

returning,

च या

ca yaa

that which [so]

(understanding)*

धर्ममर्घ्यं

dharmam-

a-dharmam

ca

unrighteous

and

law,

प्रजानाति

pra-jaanaati

understands—(that)*

1. understanding,

2 reason,

XVIII. 31.

(653)

धनंजय ॥ २९ ॥

Dhananjaya

○ Wealth Conquerer

च

ca

too,

कार्याकार्ये

kaarya'a-kaarye

what ought-to-be-done,

fear-fearlessness,

वेत्ति बुद्धिः सा पार्थ

vetti buddhih^s saa, Paartha,

that, O Son of

Prthaa,

Prthaa,

चाकार्यमेव च ।

ca'a-kaaryam-eva ca

and what-should-

moreover,

not-be done,

पार्थ राजसी ॥ ३१ ॥

paartha, raajasi.

O Son of Prthaa, is motionful.

भयाभये ।

bhaya'a-bhaye

saattvikii.

that, O Son of

Prthaa,

Prthaa,

सात्त्विकी ॥ ३० ॥

- XVIII. 32. अग्रमे धर्ममिति या मन्यते तमसाऽऽवृता ।
 A-dharmam dharmam-iti yaa manyate tamasa-aa-vrttaa
 (654) "Un-righteousness (as) righteousness" thus, that which (so) thinks, by inertia completely shrouded, (understanding)*
- सर्वार्थान् विपरीताश्च बुद्धिः सा पार्थ तमसी ॥ ३२ ॥
 sarva'arthaan vi-pariutaan'ca buddhih* saa,* Paartha, taamasu.
 (And) all things (sees)* perversely, too—(that)* understanding, O Son of Prihaa, (is) inert.
- धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
 Dhrtiyaa yayaa dhaarayate manas'praana'indriya-kriyaahh
 (655) The firm will by which one holds mind, vitality, sense actions, ["' by* firm will " is un-English here]
- योगेनाव्यभिचारिण्या द्युतिः सार्थ पार्थ सात्त्विकी ॥ ३३ ॥
 yogena'a-vyabhicaariण्या dhrtiḥ saa* Paartha, saattvikii.
 By At-One-ment unstraying—(that)* firm will, O Son of Prihaa, is harmonious
- यया तु धर्मकामार्थान् धृत्या धारयते ऽर्जुन ।
 Yayaa tu dharma-kaama'arthaan dhrtiyaa* dhaarayate °rjuna
 (656) That by which verily righteousness, craving, wealth by firm will one holds, O Arjuna, (firm will)*

GHITAA

प्रसङ्गेन

pra-sangena

By strong attachment, for fruit greatly longing—(that)* firm will,

फलाकाङ्क्षी

phala'aa-kaanxii

धृतिः सा

dhrthih saa*

पार्थ

Paartha

राजसी ॥ ३४ ॥

raajasii.

O Son of Prihaa, is motionful.

यया

XVIII. 35. Yayaa

(657)

That (firm will)* by which

स्वप्नं

svapnaam

sleep, fear,

भयं

bhayam

शोकं

s'okaam

विषादं

visaadaam

मदमेव

madam-eva

च ।

ca

despair, intonation, moreover,

न

na

विमुञ्चति

vimuncati

दुर्मेधा

durmedhaa*

दुःखं

duhkham

दुःखं

dhrthih

सा

saa*

पार्थ

Paartha,

तामसी ॥ ३५ ॥

taamasii.

O Son of Prihaa is mert.

सुखं

Sukham

XVIII. 36. (658)

Happiness,

indeed, now

तु'दानम्

tu'daanam

त्रिविधं

tri-vidham

शृणु मे

s'rnu Me

भरतर्षभ ।

Bharata rsabha

hear from Me,

O Bharata's Bull :

अभ्यासाद्भते

abhyasaat'ramate

(and)

यत्र

yatra*

दुःखान्तं

duhkha antam

च

ca

निगच्छति ॥ ३६ ॥

nigacchati.

he goes.

CHAPTER XVIII

- यत्तदग्रे परिणामे ऽमृतोपमम् ।
 विषमिव परिणामे °mrta'upamam
 visam-iva in the ripening immortal nectar-
 poison, as it were, [but] transformation comes) like—
 (is) प्रसादजम् ॥ ३७ ॥
 beginning प्रसादा-jam.
 सात्त्विकं प्रोक्तमात्मबुद्धि- prasaada-jam.
 saattvikam proktam-aatma-buddhi- bright transparency born.
 harmonious is proclaimed, (that pleasure)* from Self and Understanding's

विषयेन्द्रियसंयोगाद्यत्तदग्रे ऽमृतोपमम् ।

- XVIII. 38. Visaya'indriya-sanyogaat' yat-tat'agre °mrta'upamam
 With objects and senses well-linked, that which in the beginning (is) immortal nectar-like,

(560) विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥
 visam-iva tat-sukham raajasam smrtam.
 [But] in the ripening transformation poison-like (becomes)—that pleasure (as) motionful is remembered.

यदग्रे च सुखं मोहनमात्मनः ।

- XVIII. 39. *Yat' agre ca sukham mohanam-aatmanah
 In the beginning and in (its) result, too, (that)* pleasure (which)* is stupefying of the Self,
 (561)

निद्राऽऽलस्य-

nidraa 'aalasya-
From drowsiness, torpor,

प्रमादोत्थं

pramaada 'utthaan
heedlessness, arisen,—

तत्तामसमुदाहृतम् ॥ ३९ ॥

tat-taamasam-udaahrutam.
that inert is called.

न तदस्ति

Na *tat'asti
Nor is (there)

पृथिव्या

prthivyaaan
in earth

वा

vaa
or

दिवि

divi
in heaven

देवेषु

devesu
among the Divine
Shining Ones

वा पुनः ।

vaa * punahh
again

सत्त्वं

sattvaan
(That) * being (who) * (may be) **

प्रकृतिजैर्मुक्तं

prakrti jaer-'muktan
freed

यदेभिः

*yat' ebhiih
from these

स्यान्निर्मिणेः ॥ ४० ॥

syaat-* tribhur guaaehh
from these (nature-born) * three qualities.

ब्राह्मण-

XVIII. 41. Braahma-
(663) (For) The Teacher-
Priest,

क्षत्रिय-

ksatriya-
the Knightly Warrior-
Protector.

विशं

vis'aan
the Conserver-
Tradesman,

शूद्राणं

s'uudraaanaan
the Server-Artisan-
Artist,

च परतप ।

ca Parantapa
too, O For
Consumer,

कर्माणि

karmaan
Actions (have been)

प्रविभक्तानि

pravibhaktaan
apportioned from [each his]

स्वभावप्रभैर्गुणैः ॥ ४१ ॥

sva-bhaava-prabhavaer-guuaehh.
own nature-originated qualities.

CHAPTER XVIII

- XVIII. 42. शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
 S'amo' damas- tapahh s'aocan patient aarjavam- eva ca
 Calmness mastery, burning purposeful purification, moreover,
 asceticism, forbearance,
 विज्ञानमास्तिवयं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥
 vi-jñ'aanam-aastikyaan brahma-karma sva-bhaava-jam.
 realization, belief—(this is) the Priestly Action (from its) own Nature born.
 [in things divine]
- XVIII. 43. शौर्यं तेजो धृतिर्दक्ष्यं युद्धे चाप्यपलायनम् ।
 S'aoilyaan tejo' dhrtir- daaxyaan yuddhe ca'api'a-palaayanam
 Heroism, splendour, firm will, resourcefulness, in battle too as well not fleeing,
 दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥
 daanam- is'vara-bhaavas'ca karm sva-bhaava-jam.
 Gift-giving, the lordly nature, too—(this is) the Knightly action (from his) own nature born.
 क्षत्रं वाणिज्यं वैश्यकर्म स्वभावजम् ।
 Krsi- vaanijyaan vaes'ya-karma sva-bhaava-jam
 Agriculture, cattle-protection, commerce is the Producer- from (his) own nature
 born.
 Nourisher's action

परिचर्याऽऽत्मकं

paricaryaa 'aatmakaaṃ

The service-essence— (that)

कर्म

karma

action

शूद्रस्यापि

s'undrasya 'api

is the Server's also

स्वभावजम् ॥ ४४ ॥

sva-bhaava-jam

of (his) own nature born.

स्वे स्वे

Sve sve

(Each) in his own

[lit "in own own"]

कर्मण्यभिरतः

karmaṇi 'abhirataḥ

action engaged,

complete accomplishment

संसिद्धिं

sam-siddhiṃ

(a man)*

लभते नरः ।

labhate narahh*

obtains.

स्वकर्म-

Sva-karma-

In (his) own action

intently occupied,

(by what means)**

(a man)*

निरतः

nirataḥ

सिद्धिं

siddhim

yathaa**

vindati

tat's'mu.

finds, that hear.

यथा विन्दति तच्छृणु ॥ ४५ ॥

यतः

Yataḥ

From Whom

the forthcoming

of beings,

by Whom

प्रवृत्तिर्भूतानां

pravrttir- bhuutaanaaṃ

yena

sarvam-idaṃ

ततम् ।

all this

is spread out [as on a loom],

[all pervading] .

विन्दति मानवः ॥ ४६ ॥

vindati maanavahh*

finds,

तमभ्यर्च्यै

tam-abhyarcya

HIM

having hymned,

स्वकर्मणा

sva-karmaṇaa

By one's own action

perfection

(a man)*

- 4 श्रेयान् स्वधर्मौ
 XVIII. 47. S'reyaan sva-dharma'
 (669) Better (is) one's own duty
 विगुणः विगुणः
 vi-guṇaḥh without 1. quality
 2. merit
 परधर्मात् परधर्मात्
 para-dharmaat than the alien duty
 स्वनुष्ठितात् स्वनुष्ठितात् ।
 su'anusṭhitaat well performed.
- स्वभावनियतं स्वभावनियतं
 sva-bhaava- niyataṁ
 By one's own nature-ordained
 कर्म कर्म
 karma action
 कुर्वन् कुर्वन्
 kurvan doing, one does not incur
 नामोति नामोति
 na'apnoti offence.
- सहजं कर्म सहजं कर्म
 Saha-jaṁ karma,
 Congenital action, O Son of Kuntī,
 कौन्तेय कौन्तेय
 Kaunteya, with fault even, let one not abandon.
 सदोषमपि सदोषमपि
 sa-dosam-api na tyajet.
- सर्वारम्भा हि सर्वारम्भा हि
 Sarva'aarambhaa' hi
 All undertakings indeed
 दोषेण दोषेण
 doseṇa by smoke (is) fire, (are) enwrapped.
 धूमेनाग्निरिवावृताः ॥ ४८ ॥
 dhuumena'agnir- iva'aa-vṛtaahh.
- असक्तबुद्धिः असक्तबुद्धिः
 A-sakta-buddhiḥ
 unattached understanding
 सर्वत्र सर्वत्र
 sarvatra everywhere, conquered the self,
 जितात्मा जितात्मा
 jita'aatmaa vigata-sprahh
 freed from desire,
- XVIII. 49.
 (671) (With)

नैष्कर्म्य-

naeskarmya-

Without (bond-creating) action, (to) Perfection Supreme

सिद्धिं परमां

siddhim paramaam

संन्यासेनाधिगच्छति ॥ ४९ ॥

sannyasaena'adhi gacchati
by renunciation he reaches up.

सिद्धिं प्राप्नो यथा

Siddhim prapno' yathaa*

XVIII. 50.

(672) (How)* (as)* perfection gained the ALL-ONE ABSOLUTE one obtains, (so)* learn of Me,

तथाऽऽप्नोति निबोध मे ।

*tathaa'apnoti nibodha Me

समासेनैव

samaasena'eva,

By summary even, O Son of Kuntii, (what)* (is) the final state of wisdom—

कौन्तेय

*kountheya

ज्ञानस्य या

jn'aanasya yaa*

परा ॥५०॥

para.

the Beyond Sublime.

बुद्ध्या

Buddhya

XVIII. 51.

(673)

विशुद्धया

vis'uddhaya

युक्तो

yukto'

धृत्वाऽऽत्मानं

dhrtvaa'aatmaanam

नियम्य च ।

niyamya ca

having restrained too,

शब्दादीन्

shabda'aadin

Hearing a beginning

विषयास्त्यक्त्वा

visayaata'tyaktvaa

(and other) sense having

रागद्वेषो

raagad-veśao

passion-haired

व्युदस्य

vyudasya

as well,

च ॥ ५१ ॥

ca

'as well,

[to the far winds]

CHAPTER XVIII

- विविक्तसेवी लब्धाशी यत- वाकाय- मानसः ।
 XVIII. 52. Vivikta sevii laghu'aaś'i yata- vaak-kaaya' maanasahh
 (674) A solitude server, a small enter, controlled (his) speech, body, mind,
- ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः ॥ ५२ ॥
 (With) meditation At-One-ment, on the Beyond, constantly, nityam vaeraagyaam sam-upaas'ritahh.
 having refuted in,
- अहंकारं दर्वं कामं क्रोधं परिग्रहम् ।
 XVIII. 53. Aham-kaaram darpaam kaamaam krodham pari-graham
 (675) The I making (principle), brute force, arrogance, craving, anger, everywhere-grasping.
- विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ॥ ५३ ॥
 vimucya nir-mamah s'anto Bramha-bhuyaya kalpate.
 Having abandoned, without mine-ness- the peaceful one—the ALL-ONE to become is worthy,
- ब्रह्म- भूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
 XVIII. 54. Bramha- bhuutah prasanna'atmaa na sho-chati na kaangshati
 (676) (With) the ALL-ONE having (with) tranquil-politied (such a does grieve nor long for [sought].
 become [merged], SELF. one) not

GUITAA

- समः सर्वेषु भूतेषु मङ्गलिके लभते पराम् ॥ ५४ ॥
 samabh sarvesu bhuutesu Mat bhaktim labhate Paraam.
 The same among all beings, in Me devotion he obtains— Sublime.
- मक्त्या मामभिजानाति यावान् यश्चास्मि तत्त्वतः ।
 Bhaktiyaa Maam-abhi-jaanaati yaavaan yas'ca'asmi tattvatahh
 By devotion, Me he recognizes ; 1. how much, what, too, I am in reality.
- ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥
 Tato Maam tattvato jnaatvaa visate TAR'an-antaram,
 Thence Me, in reality having known, he enters into THAT, without a pause.
- सर्वकर्माण्यपि सदा कुर्वानो मद्व्यपाश्रयः ।
 Sarva-karmaani'api sadaa kurvaano Mat'vyapaas'rayabh
 All actions, also, always doing, Me refuted in,
- मत्प्रसादाद्वाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥
 Mat-prasaadaat'avaapnoti shaashvata padam-avyayam.
 By My grace, he obtains GOAL—undiminshable.
 [lit "Step "J]

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
 Cetasaa sarva-karmaaṇi Mayi saṁ-nyasya Mat-parahh
 By consciousness, all actions in Me having renounced, I the Beyond GOAL,

बुद्धियोगमुपाश्रित्य
 Buddhi- yogam-upaas'ritya
 Understanding At-One-ment relying upon,
 मच्चित्तः सततं भव ॥ ५७ ॥
 Mat'cittahh satataṁ bhava.
 1. in Me (let) the mind continuously be.
 2. [with] Me in mind,

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।

XVIII. 58. Mat'cittahh sarva-durgaaṇi mat-prasaadaat- tarisyasi.
 (680) 1. In Me the mind, all obstacles, by My grace, thou shalt transcend.
 2. [With] Me in mind,

अथ चेत्स्वमहंकारान्न श्रोष्यसि विनष्टस्यसि ॥ ५८ ॥
 Atha cet-tvam-aham-kaaraat na s'roshyasi vinash'tsyasi.
 Now, if thou from the I-making [mood] wilt not listen, thou shalt be completely destroyed.

यदहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
 Yat'aham-kaaram- aas'ritya na yotsya iti manyase
 (681) Which I-making [mood] refuted in, " I will not fight " [if] thus thou thinkest,

- XVIII. 62. तमेव शरणं सर्वभावेन भारत ।
 Tam-eva s'aranyam sarva-bhaavena Bharata.
 To Him only (for) shelter with all moods, O Son of the Bharata Line.
- तत्प्रसादात् शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥
 Tat-prasaadaat shaantim sthaanam praapsyasi s'aas'vatam.
 (By) His grace the Beyond Sublime Peace (and) Dwelling-Seat, thou shalt obtain — the Everlasting.
- XVIII. 63. इति ते ज्ञानमाख्यातं गुह्यादुह्यतरं मया ।
 Iti te jn'aanam-aakhyaatam guhyaat'guhyataram mayaa*
 Thus, to thee wisdom declared (by me)*, than secrecy more secret,
- विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥
 vimrs'ya 'etat' a-s'eseṇa yathaa'icchasi tathaa kuru.
 Having considered this unreservedly, as thou wishest, so act.
- XVIII. 64. सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
 Sarva-guhya-tamaṁ bhuuyahh s'rṇu me paramam vacahh.
 (Than) all [secrets], the secret-most, again hear my Supreme Word:

- इदं ते नातपस्काय नाभक्ताय कदाचन ।
 XVIII. 67. *Idam te* *na'a-tapaskaaya* *na'a-bhaktaaya* *kadaacana*
 This, by thee, never to (one) without asceticism, nor to (one) without devotion, at any time, (689)
- न चाशुश्रूषे वाच्यं न च मां योऽभ्यसूयति ॥६७॥
 ca'a-s'us'ruusave *vaacyam.* *Na ca Maam yo^a 'bhyasuuyati.*
 Nor, too, to (one) not wishing to listen, (is) to be spoken, nor too Me reviles. (690)
- य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
 Yam imam paramam guhyam *Mat'bhaktesu'abhidhaasyati*
 He who this Supreme Secret (among) My devotees shall declare, (691)
- भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥
 bhaktim mayi 'paraam krtvaa *Maam-eva'esyati'a-sam's'ayabh.*
 (The very high)* devotion in Me having accomplished, to Me only shall he come 1. without doubt. 2. free from doubt.
- न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृतमः ।
 Na ca tasmaat'manusyesu *kas'cit'Me* *priya-krt-tamahh*
 Nor, too, than he among men (will be)* anyone [else] for me [more] love-dong the highest. (691)

GHITAA

भविता न च मे
bhavitaa' , na ca Me
Not, too, for Me

अध्येष्यते च य इमं धर्म्यं
Adhyesyate ca ya' * imam dharmyam
too shall study this righteous

XVIII. 70.

(692) (He who) * shall study too

ज्ञानयज्ञेन

jn'aana- yajn'ena
By wisdom's sacrifice,

तेनाहमिष्टः

tena'aham-istahh
by him I worshipped may be. Thus

स्यामिति

syaam- iti

मे

(is)

मतिः ॥ ७० ॥

Me mathh.
my thought

श्रद्धावाननसूयश्च

XVIII. 71. S'raddhaavaan-an-asuuyas'ca
(693) Faith-full, not over-critical, too, (he who)†
but "full of faith"†

शृणुयादपि यो

s'rnyu yaat'api yo' *
may hear also — (that)

नरः ।

narahh
man —

सोऽपि

so' *pi
He, likewise, liberated,

मुक्तः शुभाञ्जिकान्
muktahh s'ubhaan'lokaan
bright worlds

प्राप्नुयात्

praapnu yaat
shall obtain—[those of the]

पुण्यकर्मणास् ॥ ७१ ॥
pu'nyaa-karmaa'naam.
merit-actioned ones.

प्रियतरो

priyataro'
(be) dearer

भुवि ॥ ६९ ॥

bhuvi.
on earth.

संवादमावयोः ।

sam-vaadam-aavayohh
converse of us two,

XVIII. 72. कश्चिदेतच्छ्रुतं पार्थ स्वयैकाग्रेण चेतसा ।
 Kaccit'etat's'rutam, Paartha tvayaa'eka'agrena cetasaa
 (694) [I ask whether this has been heard, O Son of Prithaa, by thee (with) one-pointed consciousness, thee]

कश्चिदज्ञानसंमोहः प्रनष्टस्ते धनंजय ॥ ७२ ॥
 Kaccit'a-jn'aana-sam-mohah pranaastas-te, Dhananjaya ?
 Whether un wisdom's stupor is destroyed in thee, O Wealth Conquerer ?

अर्जुन उवाच—
 Arjuna' uvaaca :
 Arjuna said.

XVIII. 73. नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।
 Nasto' mohahh. Smrtir- labdhaa, Tvat-prasaadaat' *mayaa'Acyuta.
 (695) (By me)² destroyed (is) stupor. Recollection (is) obtained by Thy grace, O Unfallen One.

स्थितो ऽस्मि गतसंदेहः करिष्ये वचनं तव ॥ ७३ ॥
 Stitho' °smi. Gata-sam-dehahh. Karisye Vacanam
 Firm am I. Gone (is) uncertainty. I will fulfil [this] Word of Thine.

संजय उवाच—

Sanjaya' uvaaca
Sanjaya said

इत्यहं

XVIII. 74. Iti'aham*

Thus

वासुदेवस्य

Vaasudevasya

of the Son of Vasudeva, the Rich Indwelling
Divine Shining One,

पार्थस्य

Paarthasya

(and) of the
Son of Prthaa,

च

ca

mahaa'aatmanah
the great-souled
one,

महाऽऽत्मनः ।

संवादमिममश्रौषमद्भुतं

sam-vaadam- imam* as'taosam-adbhutam
(This)* converse, I heard, marvellous,

रोमहर्षणम् ॥ ७४ ॥

roma-harsaṇam.
hair-raising.

व्यासप्रसादाच्छ्रुतवानितदुह्यमहं

XVIII. 75.
(697)

Vyaasa-prasaadaat' s'rutavaan-etat guhyam aham*
By Vyasa's grace, (I)* hear this secret—

परम् ।

Param

the Sublime Beyond,

योगं

Yogam

At-One-ment from At-One-ment's Lord

योगेश्वरात्

कृष्णात्

Kṛṣṇaat

साक्षात्कथयतः

saa'xaat-kathayatah

before one's own eyes, explaining
Himself.

स्वयम् ॥७५॥

Svayam.
Himself.

CHAPTER XVIII

- राजन् संसृत्य संवादमिममद्भुतम् ।
 Raajan sam-smrtya saam-vaadam-imam*-adbhutam
 O King, having well-remembered, (this)* converse marvellous,
 [Dhrtaraashtra]

केशवाजुनयोः पुण्यं हृयामि च सुहृदुः ॥ ७६ ॥
 Kes'ava-Arjunayohh puण्यां hṛyaami ca muhur-muhuhh.
 Of the Glorious-Haired-One (and) Arjuna, (this) holy (converse), I thrill with joy too, again (and) again.

- तच्च संसृत्य रूपमत्यद्भुतं हरेः ।
 Tat'ca sam-smrtya ruupam-ati'adbhutam Harebh
 That, too, having well-remembered, the Form so very marvellous of Hari,
 (699) [the Ravisher of Hearts—Vishnu],

विस्मयो मे महान् राजन् हृयामि च पुनः पुनः ॥ ७७ ॥
 vismayo' me mahaan, Raajan. Hṛyaami ca punaf'punahh.
 Astonishment of mine is great, O King. I thrill with joy, too again (and) again.

- यत्र योगेश्वरः कृष्णो यत्र पाथो धनुर्धरः ।
 Yatra Yoga'is'varahh Kṛṣṇo' yatra Paartho' dhanur-dharabh
 Wherever (is) At-One-ment's Lord, Kṛṣṇa, wherever (is) the Son of Prithaa, the bow-bearer,
 (700)

GIITAA

तत्र श्रीविजयो

tatra s'rīr- vijayo
There is prosperity, victory,

भूतिर्ध्रुवा
bhuutir-dhruvaa
glory, firm

नीतिर्मतिमेम ॥ ७८ ॥
nītir- matir- mama,
justice. (This) thought is mine.

ॐ

Colophon : A'um
Om !
[The Trinity]

हरिः

Harīhh !
Hari
[Vishnu the Ravisher,]

ॐ

तत्

Tat
THAT !
[The Undefinable One]

सत्

Sat,

BEING(NESS) !

इति

Iti

Thus

श्रीमद्भगवद्गीतासूपनिषत्सु

S'rīmat'Bhagavat'Gītāasu'Upanisatsu
in the auspicious blessed song of the Upanisads,

[Inner Teachings heard at the Guru's Feet]

ब्रह्मविद्यायां

Brahma-Vidyāyāam
of the Absolute All-One, the Science;

योगशास्त्रे

Yoga-S'aastre

in the At-One-ment Scripture . in S'rī Kṛṣṇa-Arjuna's converse,

श्रीकृष्णार्जुनसंवादे

संन्यास-

Sam-nyāasa-
"Renunciation

CHAPTER XVIII

योगो

Yogo "

At-One-ment " (is) named, the Eighteenth

नामाष्टादशो

naama'astaadas'o

ऽध्यायः ॥

°dhyayahh.

Discourse.

श्रीकृष्णार्पणमस्तु ।

S'rii- Kṛṣṇa'arpaṇam- astu.

To S'ri Kṛṣṇa offering-obesance, be ! Bright Happiness may there be (to all) !

शुभं

S'ubham

भवतु ।

bhavatu.

धरोवाच—

Dharaa' uvaaca :
The Earth said :

* अथ

Atha

Now [follows] the Guitaa's Magnificence.

* [To be read after completing Guitaa Paarayanaam]

गीतामाहात्म्यम्

Guitaa-maahaatmyam

भगवन्

परमेशान

Bhagavan Parama'is'aana
O Blessed One, O Supreme Lord,

प्राख्यं

praarabdhani

(In one) by [past] undertaking

विष्णुरुवाच—

Visnuur-uvaaca :
Visnu said.

भक्तिरव्यभिचारिणी ।

Bhaktir-a-vyabhicaarini
Devotion unstraying,

कथं

katham

how does [it] become,

भवति

bhavati,

हे

O

प्रभो ॥ १ ॥
Prabho ?
Lord ?

GUTAA-MAHAATMYAM

- A-2. (Though by) [past] **प्राारब्धं** **सुज्यमानो** **हि** **गीताऽभ्यासरतः** **सदा ।**
 Praarabdham bhujyamaano hi Gutaa'abhyaasa- ratahh sadaa
 consumed indeed, of the Gutaa-practising-delighted one, ever
 स **सुखी** **लोके** **कर्मणा** **नोपलिप्यते ॥ २ ॥**
 sa' sukhii loke karmanaa na'upalipyate.
 Such a one (is) liberated, he (is) happy in the world, (and) by action (is) not besmeared.

- A-3. **महापापादिपापानि** **गीताध्यानं** **करोति** **चेत् ।**
 Mahaa-paapa'aadi-paapaani* Giitaa-dhyanaam karoti cet*
 (Sins),* Grave sins included, (if)* Gutaa-meditation he does, .
क्वचित् **स्पर्शं** **न कुर्वन्ति** **नलिनीदलमम्बुवत् ॥ ३ ॥**
 kvacit spars'am na kurvanti nalinii-dalam-ambu-vat.*
 Even a little touch they do not make [on him], like* the lotus-leaf [in] water.

- A-4. **गीतायाः** **पुस्तकं** **यत्र** **पाठः** **प्रवर्तते ।**
 Gutaaayaah pustakam yatra paathahh pravartate
 The Gutaa book— where [it is], where [its] reading is performed—

GIITAA

तत्र Tatra There	सर्वाणि तीर्थानि sarvaani tirthaani all holy places,	प्रयागादीनि Prayaaga'aaduni Prayaaga and others— [that holy confluence of sacred Rivers—Gangaa and Yamunaa]	तत्र वै ॥ ४ ॥ tatra vae there indeed
सर्वे Sarve All	देवाश्च devaas'ca Shining Ones and	ऋषयो Rsayo' Sages,	योगिनः Yoginahh Attuned Ones, (those who)*, are serpents, too,
गोपाला Gopaalaa Cowherds,	गोपिका वाऽपि Gopikaa vaa api milkmaids, or also [the Celestial Sage-Singer] [Kṛṣṇa's Friend]	नारदोद्धवपार्षदैः ॥ ५ ॥ Naarada'Uddhava-paarsadaachh Naarada, Uddhava—their trans [are there].	पद्मगाश्च ये । pannagaas'ca ye*
सहायो Sahaayo' Help	जायते शीघ्रं यत्र jaayate s'ighram comes quickly	गीता Gutaa Gutaa is being recited. [lit revolved]	प्रवर्तते । pravartate
यत्र Yatra Where	गीताविचारश्च Gutaa-vicaaras'ca Gutaa-discussion and	पठनं pathanaam recitation	पाठनं श्रुतम् । paathanam s'rutam [and] teaching is heard,

GIITAA-MAHAATMYAM

तत्राहं निश्चितं पृथिवि निवसामि सदैव हि ॥ ६ ॥

tatra'aham nis'citam,
There I doubtless,

Prthvi,
O Earth,

sadaa'eva hi.
ever even verily.

गीताऽऽश्रये ऽहं तिष्ठामि गीता मे चोत्तमं गृहम् ।
Gutaa aas'raye 'ham tisthaami. Gutaa Me *ca'uttamam grham.
In Gutaa's retreat I dwell Gutaa (too)* is My best home.

A-7.

गीताज्ञानमुपाश्रित्य

Gutaa-jn'aanam-upaas'ritya
Gutaa-wisdom having refuged in,

त्रील्लोकान् पालयाम्यहम् ॥ ७ ॥
triin 'lokaan paalayaami'aham
the three worlds protect I.

गीता मे परमा विद्या ब्रह्मरूपा न संशयः ।
Gutaa Me Paramaa vidyaa, Bramha-ruupaa na sam'sayah
Gutaa [is] My Supreme Science, the All-One's form without a-doubt,

अर्धमात्रा ऽक्षरा

Ardha-maatraa'axaraa
The half-measure syllable

नित्या स्वानिर्वोच्य-

nityaa sva'a-nirvaacya-
constant, One's own ineffable
[My own]

पदात्मिका ॥ ८ ॥
pada'atmikaa
Word-essence.

A-8.

- A-9. **चिदानन्देन** **कुण्डेन** **प्रोक्ता** **स्वमुखतो** **ऽर्जुनम् ।**
 Cit'aanandena Kṛṣṇena proktaa sva-mukhato °rjunam
 By the wise (and) blissful Kṛṣṇa proclaimed with (His) own lips [lit "mouth "] to Arjuna,
वेदत्रयी **परानन्दा**
 Veda-trayī para'aanandaa
 The Divine Books of Knowledge Three, the Sublime Bliss,
 [trans. for "Veda "]
 यो **ऽष्टादश** **ज्ञानसिद्धिं** **स लभते** **ततो** **याति** **परं** **पदम् ॥ १० ॥**
 Yo' °ṣṭaadaśa jñāna-siddhiṁ sa labhate tato yaati Param Padam.
 He who the eighteen [discourses] (reads) in silent repetition constantly, that man of unwavering mind, reaches, the Very High Goal.
पाठे **समर्थः** **संपूर्णं** **ततो** **ऽर्धं** **पाठमाचरेत् ।**
 Paathae °samarthahh sampūrṇa tato °rdham paatham-aacaret.
 (When) the recitation (is) unable [to be]-fulfilled, then a half recitation let it be done.
पाठे **समग्रे** **संपूर्णं** **ततो** **ऽर्धं** **पाठमाचरेत् ।**
 paathe samagre °sampūrṇa tato °rdham paatham-aacaret.
 (When) The recitation complete (is) unfulfilled, then a half recitation let it be done.

GIITAA MAHAATMIYAM

तदा गोदानजं पुण्यं लभते संशयः ॥ ११ ॥
 tadā go-daana-jam puṇyam na'atra saṁśayah.
 Then a cow's gift-born (as) merit Not here a doubt.

त्रिमासं पठमानस्तु गङ्गास्नानफलं लभेत् ।
 tri-bhaagaṁ pathamaanas-tu gangā-snaana-phalaṁ labhet.
 A third part reading verily; a Gangā bath's fruit one will obtain.

पडंशं जपमानस्तु सोमयागफलं लभेत् ॥ १२ ॥
 ṣaṭ'aṁśaṁ japamaanas-tu soma-yaaga-phalaṁ labhet.
 A Sixth portion repeating, indeed, the Soma-Moon Sacrificial fruit one will obtain.

एकाध्यायं तु यो नित्यं पठते भक्तिसंयुतः ।
 eka'adhyayaṁ tu yo' nityaṁ parhate bhakti-sam-yutahh
 One discourse verily he who constantly* reads, devotion well-charged,
 * [a derived weakened meaning=daily]

रुद्रलोकमवाप्नोति वसेच्चिरम् ॥ १३ ॥
 Rudra-lokam-avaapnoti vaset'chiram.
 The (Śiva) Rudra world he obtains— he will abide for long.
 [The First Logos]

GĪTĀA

- A-14. अध्यायं श्लोकपादं वा नित्यं यः पठते नरः ।
 Adhyaayan s'loka-paadam vaa* nityam yahh narahh
 A Discourse (or)* a verse's quarter, constantly he who reads—(that) man—
 स याति नरतां यावन्मन्त्रं वसुधै ॥ १४ ॥
 sa yaati narataam yaavat'manvāntaram, Vasumdhare.
 He reaches (his) human stature during a Manu's period. 1. O Earth.
 2 O Bounteous One.
- A-15. गीतायाः श्लोकदशकं सप्त पञ्च चतुष्टयम् ।
 Gitaayaabh s'loka-das'akam sapta panca catusṭayam
 Of Gitaā's verses. ten seven, five, four,
 द्वौ त्रीनैकं तदर्थं वा श्लोकानां यः पठेन्नरः ॥ १५ ॥
 dvaō trīn-ekam tat'ardham vaa* s'lokaanaam yahh pathet' narahh
 Two, three, one, (or)* of that a half, of verses, he who may read—[that] man—
 चन्द्रलोकमवाप्नोति वर्षाणामयुतं द्रुवम् ।
 Candra-lokam-avaapnoti varṣaanaam-ayutam dhruvam
 The Moon-World he obtains, for years ten thousand firmly.

गीतापाठसमायुक्तो

मृतो इमानुषतां व्रजेत् ॥ १६ ॥

Gītaa-paāṭha-sam-aa-yukto'

mrto' mṛto' ०maanusataaṃ

(To) . Gītaa reading well linked, (after) death (to) the immortal state (again) he will go. vrajat.

गीताऽभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।

Gītaa'abhyaasaṃ punaḥ'

kṛtvaa

labhate

muktīm-uttamaam.

Gītaa's practise again having done, he will obtain liberation ultimate.

labhate

muktīm-uttamaam.

गीतैत्युच्चारसंयुक्तो

गतिं लभेत् ॥ १७ ॥

Gītaa'iti'uccaara- sam-yukto'

mriyamaano'

gatiṃ

labhet.

" Gītaa " thus uttering, fully-linked, the dying one the WAY will obtain.

गीताऽर्थ-

श्रवणाऽऽसक्तो

महर्षिपाण्डुनो ऽपि वा ।

A 18. Gītaa'ārtha-

s'ravana'aa-sakto'

mahaa-paapa-yuto' ०pi . vaa*

great sin having also,

committed

वैकुण्ठं

समवामोति

विष्णुना सह मोदते ॥ १८ ॥

Vaeṇuṭhaṃ

sam-avaapnoti

Viṣṇuna saba'

modate.

Viṣṇu's heaven

(Together with)*

Viṣṇu

he rejoices.

- GIITAA
- A-19. गीताार्थं ध्यायते कृत्वा कर्मणि भूरिशः ।
 Gītaa'artham dhyāyate kṛtvā karmaṇi bhuuriś'ahh
 On Gītaa's meaning he meditates constantly, having performed actions abundantly,
 जीवनमुक्तः स विज्ञेयो देहान्ते परमं पदम् ॥ १९ ॥
 Jīvan-muktahh sa' vijn'eyo' deha'ante paramam padam.
 "Life-Free" he should be known; at the body's end, the Supreme Step [is his].
- A-20. गीतामाश्रित्य बहवो भूभुजो जनकाऽऽद्यः ।
 Gītaam aas'ritya bahavo' bhuubhujo janaka'ādayahh
 In Gītaa refuted, many [lit "Earth-enjoyers"] Janaka and others,
 निर्धूत-कल्मषा लोके गीता याताः परं पदम् ॥ २० ॥
 nir-dhuuta kalmasaa' loke gītaa' yaataahh param padam.
 Cleansed from mire, in the world sung, have gone to the Sublime Beyond STEP.
- A-21. गीतायाः पठनं कृत्वा माहात्म्यं नैव यः पठेत् ।
 Gītaayaahh paṭhanam kṛtvā mahaatmyam na'eva yahh* pathet
 The Gītaa's reading having done, (he who)* the great Magnificence not even may read,

वृथा vrthaa Useless पाठो paatho' reading भवेत्तस्य bhavet-tasya may become of his : श्रम s'rama' fatigue [without fruit] only एव eva hi'udaahrtaah. verily it is entitled.

एतन्माहात्म्य- एतत्'maahaatmya- समुक्तं sam-yukta' गीताऽभ्यासं Gita'a'abhyasaam करोति y: । karoti yahh*
 A-22. This, with the great Magnificence close-linked, Gita'a's practice, (he who)* performs,

स स तत्फलमवाप्नोति स दुर्लभां गतिमाप्नुयात् ॥ २२ ॥
 sa' tat-phalam-avaapnoti dur-labhaa' gatim-aapnuyaat.
 He that fruit obtains — (that) difficult to gain WAY he will obtain.

सूत उवाच—

Suuta' uvaaca: '
 Suuta said . [The charioteer, pupil of Vyaasa, and Teacher of the Puraanas]

माहात्म्यमेतद्गीताया मया प्रोक्तं सनातनम् ।
 Maahaatmyam-etat' Gitaayaa' mayaa prokta' sanaatanam
 A-23. The Magnificent-Majesty this of Gita'a by Me announced Eternal,

गीतान्ते च
Gītaa'ante ca
At Gītaa's end too, (he who)*
Colophon to the Gītaa's Magnificence

GĪTAA

पठेद्यस्तु

paṭhet'yaś-tu
may read verily

यदुक्तं

yat'uktam
such has been told.तत्फलं लभेत् ॥ २३ ॥
tat-phalam labhet.

that fruit he will obtain.

इति

श्रीवराह-

Iti

Thus in the

पुराणे

S'ri-Varaaha
Auspicious Vagvaha Puraana,

श्रीगीतामाहार्यं

संपूर्णम् ।

S'ri-Gītaa- Maahaatmyam
the Blessed Song's Magnificence is well-completed.

* अथ

गीताकरादिन्यासः

Atha

Gutaa-Kara'aadi-nyaaasahh .

Now [follows] the Gutaa hand etc., placement .

* [To be read with appropriate movements BEFORE Gutaa Paaraayanam]

श्री गणेशाय

S'ru Gava'is'aaya

नमः ॥

namahh ।

श्री गोपालकृष्णाय

S'ru Gopaala-Krshaaya

नमः ॥

namahh ।

To the Auspicious [S'iva's] Hosts' Lord, Salutation ! To the Auspicious Cowherd—the Dark Blue One, Salutation !

ॐ

अस्य

A'um asya

Om ! Of this

[The Trinity]

श्रीमद्भगवद्गीतामालामन्त्रस्य

S'rumat'Bhagavat'Gutaa-maalaa-mantrasya

auspicious Blessed Song, of the garland of

chants of power,

भगवान् वेदव्यास

Bhagavaan Veda-Vyaasa'

ऋषिः ॥

Rsih ;

The Blessed Veda-Vyaasa, (is) The Holy Sage :

अनुष्टुप्

Anustup

The eight-syllabled (is) the rhythmic

metre :

छन्दः ॥

chandahh ;

(is) the rhythmic

metre :

श्री -

S'ru

The Auspicious

Dark Blue

One,

कृष्णः

Krshaah

(is) The Supreme

Self,

Presiding Deity.

परमात्मा

Parama'aatmaa

Devataa.

the Ensouling Angel-

Presiding Deity.

देवता ॥

GĪTĀ

अशोच्यानन्वशोचस्त्वं

"A-s'ocyaa-anu-as'ocas-tvaṃ*
"The unbewailable ones (Thou) hast bewailed

प्रज्ञावादांश्च

Prajñā-vaadaaṃś-ca
wise (I) words, too, thou speakest."
(II, 11)

इति वीजम् ॥
Iti bījam.
Thus, the seed,

सर्व-

"Sarva-
"All

धर्मान्

dharmaan
duties
having discarded,
on every hand

परित्यज्य

मामेकं

Maam-ekam
To me, the One

शरणं

s'araṇam
Refuge

व्रज ।
vraja."
retreat "

इति शक्तिः ॥
Iti s'aktih.
Thus the S'akti-
energy

अहं त्वा

"Aham tvaa sarva-paapebhyo*
"I thee from all sins

सर्वपापेभ्यो

मोक्षयिष्यामि

moksayaṣyaami.
will liberate

मा शुचः ।

Maa s'ucāh.
Do not grieve."
(XVIII 66)

कीलकम् ॥
kīlakam.
the central pivot.

नैनं

"Na'enam
"Not this

छिन्दन्ति

chindanti
cleave

शस्त्राणि

s'astrāṇi.
weapons

नैनं

Na'enam dahati
Not this burns

दहति

पावकः ॥

Paavakahh " Iti angusthaabhyaam
Fire." Thus to the Thumbs two, Salutation !
(II 23) [Symbols of Activity-Earth],

इत्यङ्गुष्ठाभ्या

नमः ॥

न चैनं क्लेदयन्त्यापो न शोषयति मास्तः । इति तर्जनीभ्यां नमः ॥
 "Na ca'ena// kledayanti'aapo' Na s'osayati maarutahh" Iti tarjanubhyaam namahh !
 "Nor, too, this one do wet the waters ; nor dries up the wind." Thus to the two index-fingers, [symbols of water-desire-feeling],

(II. 23)

अच्छेद्यो ऽयम् अदाह्योऽयम् अक्लेद्यो ऽशोष्य एव च । इति मध्यमाभ्यां नमः ॥
 "A-cchedyo' yam a-daahyo' yam a-kledyo' s'osya eva ca," Iti madhyamaabhyaam namahh !
 "Uncleavable this, unburnable this, unwettable, undryable, even too." Thus, to the two middle fingers Salutation ! [symbols of fire-mind],

(II. 24)

नित्यः सर्वगतः स्थानुरचलो ऽयं सनातनः । इत्यनामिकाभ्यां नमः ॥
 "Nityahh sarvagatah sthaanur a-calo' ya// sanaatanahh," Iti'anaamikaaabhyaam namahh !
 "Eternal, everywhere pulsing, stable, not moving, this, the constant." Thus, to the two nameless [ring] fingers Salutation ! [symbols of air-understanding]

(II. 24)

पश्य मे पार्थ रूपानि शतशोऽथ सहस्रशः । इति कनिष्ठिकाभ्यां नमः ॥
 "Pas'ya me, Paartha, ruupaani s'atas'o'tha sahasras'ahh," Iti kanishtikaabhyaam namahh !
 "Behold, of mine, O Son of Prihaa, forms a hundredfold, and thousandfold," Thus to the little fingers Salutation ! [symbols of Antma-Akhaas'a-Power]

(XI. 5)

नानाविधानि दिव्यानि

"Naanaa-vidhaani divyaani
"Of various kinds, divine, of

इति करन्यासः ॥

Iti kara-nyasaah.

Thus the hand placement

GHATAA

नानावर्णकृतीनि

च ।
naanaa-varṇaa'akṛtīni ca."

इति
Iti

Thus to the palms, and hand-backs two, Salutation !
(XI. 5)

करतल-

karatala- karapṛsthaabhyaaḥ

नमः ॥

namah !

अथ हृदयादिन्यासः

Atha hrdaya'aadi-nyasasahh
Now the heart etc., placement.

नैनं	छिन्दन्ति शस्त्राणि	नैनं दहति पावकः ।	इति हृदयाय नमः ॥
"Na'enaam	chindanti s'asthraam.	Na'enam dahati Paavakahh."	Iti hrdayaaya namahh !
"Not this	cleave weapons.	Not this burns Fire."	Thus to the heart Salutation !
		(II 23)	[chakra].
न चैनं	क्लेदयन्त्यापो	न शोषयति मारुतः ।	इति शिरसे स्वाहा ॥
"Na ca'enam	kledayanti'aapo'	Na s'osayati maarutahh."	Iti s'irase svaahaa !
"Nor, too, this	do wet the waters ;	nor dries up the wind."	Thus to the head Offering !
		(II 23)	[brow chakra]
अच्छेद्योऽयम्	अदाह्योऽयम्	अक्लेद्योऽशोष्य एव च ।	शिखायै वषट् ॥
"A-cchedyo' yam	a-daahyo 'o'yam	a-kledyo 'o'sosya eva ca."	Iti s'ikhaayae vasaf !
"Uncleavable this,	unburnable this,	unwetttable, undryable, even too."	Thus to the Head's tuft, May Agni,
			the Fire God,
			bear it aloft !
			[the Crown chakra]

(II, 24)

नित्यः सर्वगतः स्थाणुरचलो ड्यं सनातनः । इति कवचाय हुम् ॥
 " Nityahh sarvagatahh sthaanur-a-calō 'o'yaan sanaatanahh " Iti kavacaaya hum !
 " Everywhere stable, not moving, this, the constant." Thus to the [body-covering], May a protective armour encase me !

पश्य मे पार्थ रूपानि शतशोऽथ सहस्रशः । इति नेत्रत्रयाय वौषट् ॥
 " Pas'ya me, Paartha, ruupaani s'atas'o'atha sahasras'ahh " Iti netratrayaaya vaosaf !
 " Behold, of mine, O Son of Prithaa, forms, a hundredfold, and a thousandfold," Thus to the three eyes, May He (Agni) carry them aloft !

[Note
Pineal Gland]

In man as well as the Gods there is the potentiality of the " third " or Spiritual Eye, by some thought to be the

नानाविधानि दिव्यानि नानावर्णकृतीनि च । इति अस्त्राय फट् ॥
 " Naanaa-vidhaani divyaani naanaa-varnaa'aakrtini ca " Iti astraaya phaf !
 " Of various kinds, divine, of various colours, shapes, as well," Thus to the [spiritual] weapon phaf !
 श्रीकृष्णप्रीत्यर्थे विनियोगः ॥ [Phaf—a mantric syllable]
 S'ri-Kṛṣṇa-priti'arthē paathe vini-yogahh it is employed.
 For S'm Kṛṣṇa's delight's sake, for study

गीताध्यानम्

अथ

Atha
Now [follows] The Gita Meditation

ॐ

पार्थाय

A'm I Paarthaaya

D. 1. Om I To [Arjuna], the Son of Prithaa,

The Trinity I

[Note : 19 Syllabled rhythm]

प्रतिबोधितां भगवता नारायणेन स्वयं
pratibodhitaam Bhagavataa Naaraayana svayaam
well-taught by the Blessed Naaraayana¹ Himself I

¹ The Original Man who sleepeth on the Waters of Space.

व्यासेन

Vyaasena

By Vyaasa

अथितां

grathitaaam

strung together,
(compiled)

पुराणमुनिना

putaanaa-Muninaa

the ancient Silent Sage,

मध्येमहामारतम् ॥

Madhye-Mahaabhaaratam
in the midst of the "Mahaabhaarata,"

अद्वैतामृत-

Advaita amrta-

The One without a Second,

वर्षिणीं भगवतीम् अष्टादशाध्यायिनीम् ।

varshiniim bhagavatim astaadas'adhyayiniim

the showerer—the Blessed Eighteen Discourses,

GIITAA

अभ्य

त्वाम्

अनुसंधामि

Amba,

**Tvaam,
Upon Thee**

अनुसूयाम्
anusaṃvadaḥaam
I would compose my mind, Bhagavat'Gita
मगवद्गीते
Bhagavat'Gita

भगवद्गीते

॥ ३ ॥ नवद्विषणम् ॥ ३ ॥

भवद्वेषिणीम् ॥ १ ॥
Bhava-dvesinīm
the birth and death's foe
[Becoming]

भवदेष्टिणीम् ॥

नमो
स्व
न

ढ्यास

विशालबुद्ध

विज्ञा ल्या

Vyaasa

vis'aala-buddhe

फल्यार विन्यास

Philosophy

पञ्च

[[like] the ...
... aravinda aayata-
... Patra-natun-

五

१३

भारत-

Rhac...

5

प्रज्वालितो

22

you [

2005

2011

गारजातयि

Paarjaataaya
rur.

8+8 rhythm]

ज्ञानमुद्राय

jñ'aana-mudra--

To the Wisdom-symbols -

कृष्णाय

K78192-

Kṛṣṇa

Giitaa amrta-duhe

गीतामृतहृदये

Gitarre

नमः ॥ ३ ॥

Namah,

Salutation

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
 Sarva'upa-nisado' gaavo' dogdhaa Gopaala-nandanabh
 D. 4. All the * Upanisads, the cows : The Milker, The Cowherd's delighter :

* [Esoteric Teachings at the Guru's Feet]

पार्थो वत्सः सुधी- भोक्ता दुग्धं गीताऽमृतं महत् ॥ ४ ॥
 Paartho'vatsah Sudhur Bhoktaa Dugdhaam Gitaa'amrtam mahat
 The son of Prthaa, the calf ; the learned one, the enjoyer , The milk, the Gitaa-nectar of immortality, great :

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
 Vasudeva-Sutam devam Kamsa-Caanuura-mardanam
 D. 5. * Vasudeva's Son, the Celestial One, of Kamsa [and] Canuura, the crusher :
 * [The Indwelling Shining One] [his wrestler]

देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥ ५ ॥
 Devaki-parama aanandam Krsnam vande Jagat'gurum.
 (His Mother) Devaki's Supreme Bliss, I praise [Him] the pulsing Life-World Teacher !

भीष्म-द्रोण-

Bhisma-Drona-

D. 6. Bhisma ' [and] Drona, ' the banks,

[19 rhythm] ' The guardian great Uncle of the Kurus and Paandavas

' His boon—to break the head of anyone who lets his head touch the earth,

शल्य-

S'alya-

S'alya, ' the crocodile ;

' " the Javelin " , Madri's brother

' abandoned son of Sage S'aradvat.

अश्वत्थाम-विकर्ण-

As'vatthama-Vikarna-

As'vatthama ' [and] Vikarna, ' awful

' Kuru Saint Sage Kṛpi's son by Drona.

सोत्तीर्णा खलु

S'uttirṇa khalu

Such was crossed verily by the Sons of Paandu,

पाण्डवै

Paandavae ' the battle-river.

पाराशर्यवचः-

Paaras'arya-vachah-

[On] Paras'ari's words,

[V. 1113 is 207 of Paras'ari]

तटा

taṭa

the banks,

Jayadratha-

Jayadratha, ' the water,

जल

jala

the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

jala

the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

jala

the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

jala

the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

jala

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

jala

the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

jala

the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

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जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

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the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

jala

the water,

जल

जल

jala

the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

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Jayadratha-

Jayadratha, ' the water,

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जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

jala

the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

jala

the water,

जयद्रथ-

Jayadratha-

Jayadratha, ' the water,

जल

गान्धारनीलोत्पला ।

Gaandhaara-nilotpala

Gaandhaara ' the blue lotus ;

' Guru of both sides

' a Prince Kuru Ally

वेलाऽऽकुला ॥

vela'aakula

the billowsful,

Paandava's unknown brother—son of

Suurya by Kunti.

दुर्योधनावर्तिनी ।

Duryodhana'aavartini

Duryodhana, ' the whirlpool ;

Kuru Chief and Paandava's greatest enemy.

केशवः ॥ ६ ॥

Kes'avah

Kaevartakahh

with Helmsman, the glorious-haired Kṛṣṇa.

गीताऽर्थगन्धोत्कटं

Gitaa'artha-gandha utkata

Gutaa's meaning, a fragrance exceeding ;

गुताऽर्थगन्धोत्कटं

Gutaa's meaning, a fragrance exceeding ;

गुताऽर्थगन्धोत्कटं

Gutaa's meaning, a fragrance exceeding ;

गुताऽर्थगन्धोत्कटं

Gutaa's meaning, a fragrance exceeding ;

गुताऽर्थगन्धोत्कटं

Gutaa's meaning, a fragrance exceeding ;

गुताऽर्थगन्धोत्कटं

Gutaa's meaning, a fragrance exceeding ;

नानाऽऽख्यानक- Naanaa'akhyaanaka- [With] many tales	केसरं kesaraṃ, pollened:	हरिकथा- Hari-kathaa Hari's story [The Ravisher—Vishnu]	संबोधना- samboodhanaa- well explained	बोधितम् । bodhitam [and] taught ;
लोके Loke In the world	सज्जन- sat'jana- (by) good men,	षट्पदैरहरहः sat-padaer-ahar-ahahh [like] bees day in and day out	पेपीयमानं pepiyamaanaṃ sucked (always)	मुदा । mudaa with joy,
भूयाद्धारत- Bhuuyaat'Bhaarata- May it be, this Bharaata* lotus, * [son of India's First Emperor]	पङ्कजं pankajaṃ lotus,	कल्मल- kal-mala- of this dark age's filth	प्रध्वंसि नः pradhvaṃsi nahh the cleanser for our	श्रेयसे ॥ ७ ॥ s'reyase good !
मूकं Munkaṃ D. 8. The dumb [8+8 rhythm]	करोति karoti He makes	वाचालं vaacaalaṃ speechful ;	पङ्गुं panguṃ the cripple	गिरिम् । girim of mountains.
यत्कृपा yat-kṛpaa By whose grace	तमहं tam-ahaṃ Him I	वन्दे vande Salute—	परमानन्द- parama'ananda- The Supreme Bliss,	माधवम् ॥ ८ ॥ Maa-dhavam Maa-dhava ! [Laxmi's husband Vishnu]

यं Yam	ब्रह्मा Bramhaa	वरुणेन्द्ररुद्रमस्तः Varuna 'Indra-Rudra-Marutahh	स्तुन्वन्ति stunvanti	दिव्यैः divyae'h	स्तवै- stavaer-
D. 9- (He) whom	Bramhaa, 1	Varuna, 2 Indra, 3 Rudra, 4 the storm Gods	praise in song	with divine	chants ;
[19 rhythm]	1 the Holy Spirit	2 Lord of Water. 3 Lord of Heaven. 4 Lord of Destruction			
वेदैः vedaehh	साङ्गपद- sa'anga-pada	क्रमोपनिषदैर्गायन्ति krama'upa-nisadaer-gaayanti	यं yam	सामगाः । saamagaahh	
(Him whom)* by the Vedas*	with (their) limbs,	phrase with the	do hymn	—the Song or Sama	Veda Chanters ;
* [Divine Scriptures]	word by word,	by phrase,*	Upa-nisads		
ध्यानावस्थित- Dhyaana'avasthita-	तद्गतेन tat'gatena	मनसा manasaa	पश्यन्ति यं pas'yanti *yam	योगिनो yogino'	
(*Him whom) in meditation fixed	THAT by absorbed	mind they do see	—The Yoga Attuned Ones ;		
यस्यान्तं yasya'antaam	न विदुः na viduhh	सुरासुराणां Sura asura-ganaa	देवाय तस्मै नमः ॥ ९ ॥ Devaaya tasmae* namahh	Salutation !	
(* For THAT) whose end (they)	do not know—the God and non-God	hosts,			
इति Iti	ध्यानम् ॥ Dhyaanam				
Thus, the Meditation.					

Giitaa Paaraayanam : Turn back now to Page 23 to begin the Giitaa Reading.

